



WISE DOME

SALOMON

WITTS
ACADEMY
A
Treasurie of
Goulden
Sentences
Similies and
Examples.

*Set forth chiefly
for the benefit of
young Schollers.*

by
Fr: M.
Mr of Arts of both
Universities.

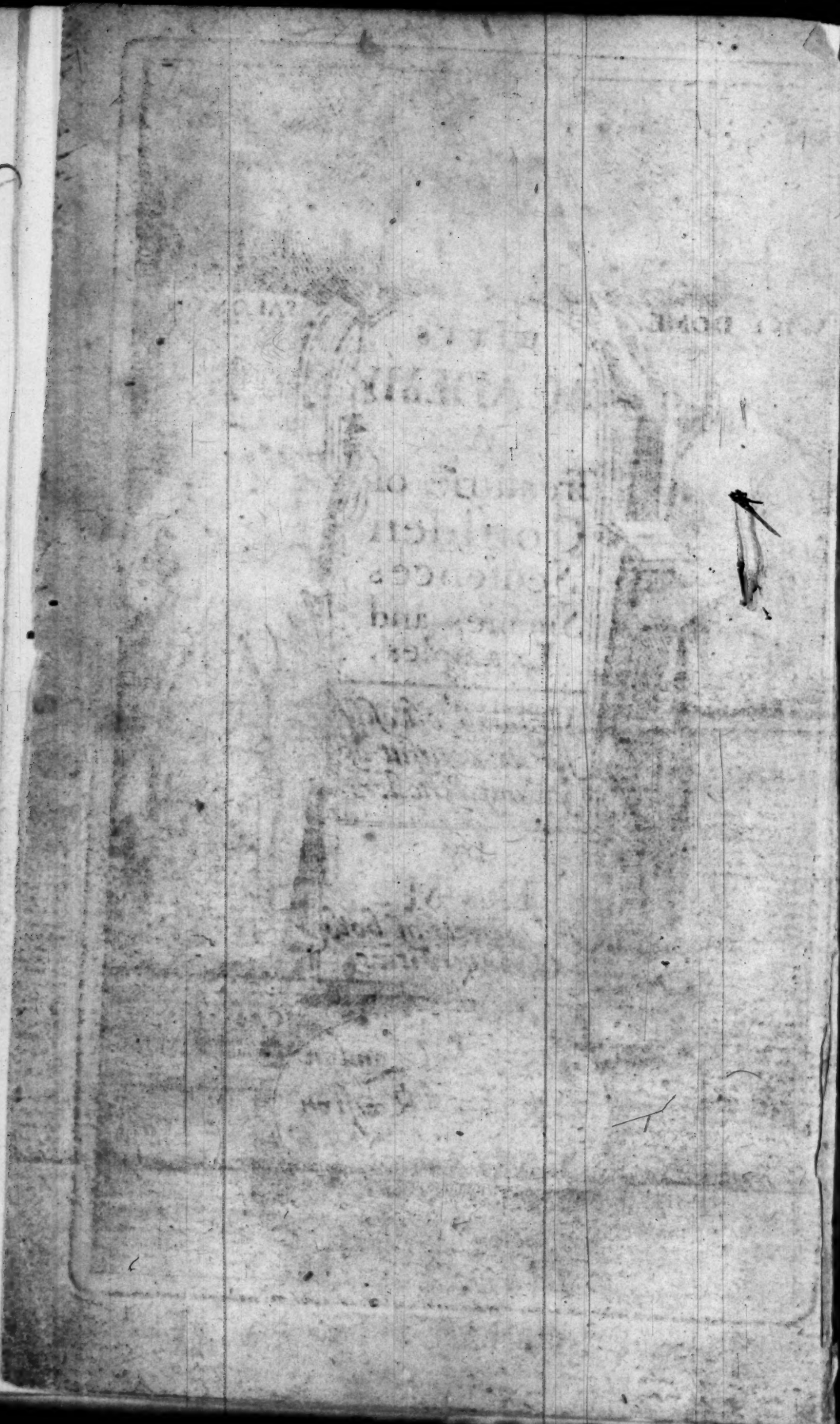
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THE SECOND

part of VVits Com-
mon-VVealth.

¶ Of God.

*And of his unity, simplicitie and
perfection.*



S it was a lesse hurt for
some not to see at all, then
to see ill, as *Hercules* did,
who seeing his children
flewe them for enemies:
so it is a lesser harme, and

a lighter sinne, not to beleeeue that there is
a God at all, then to beleeeue that hee is
hurtfull. *Plutarchus in Moralibus.*

As they think worse of man, that say he
is wrathfull, and dangerous, then they that
B deny

W.
The second part of
deny him to be, then they that say he is bitter, hurtfull, wrathfull, &c *Ibidem.*

As of the *Hircanian* fishes neither good nor euil is expected: so the Epicures wold haue vs neither to bee troubled with the feare of God, nor delighted with his bountie. *ibidem.*

As an husbandman dooth not cut the thorne, before it hath budded; and as the men of *Libya*, do not tread vpon the branches, before they haue gathered the frankincense: so God dooth not cut off the pestilent race of kings, before some fruite may arise therof, *idem de vindicta diuina.*

As Schoolmaisters and Philosophers are said (after the common maner of speaking) to descend to the capacitie of their scholars and hearers, which is not to be vnderstoode of any corporall descending.: so when God in the holie scripture is said to descend, it is to bee vnderstoode after the common custome of speaking. *Origenes lib. 3. contra Celsum.*

As a Physitian cureth manie diseases, which hee is not partaker of: so God purgeth manie sinfull soules, the staine of which hee is not anie way touched with. *ibidem.*

As in an army if there be manie generals there

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2.

there growes confusion, but whē one doth rule, the battell being vnited becomes the stronger : so except there should bee but one God to order this vniuerse, all would come to ruine and dissolution. *Lactantius lib. 1. 3. & lib. de ira. cap. 2.*

As there is but one Sunne that inlighteneth the day (whereupon *Cicero* sayth, that it is called the sunne, because it ha-ving obscured all the starres, it appeareth one and alone :) so there is but one God, that illuminateth the worlde. *ibidem, lib. 2 cap. 10.*

As nothing maketh to the perfection of vnitie, which is the beginning of number (for when it was not the beginning of number, it was perfect, and being made the beginning of number it is not encreased :) so also GOD before the creation was perfect, and after the creation was not augmented. *Iustinus Martyr in responsionibus ad Orthodoxos, responsione ad quest. 113.*

As the Sunne toucheth all things alike with his force and influence, yet all things doo not receyue it alike : so although GOD (according to his essence bee present euerie where with euerie one) yet hee is not alyke present to others,

The second part of
as he is in his owne temple. *Idem de recta*
Confessione, siue de Sancta & coessentiali
Trinitate.

The Sun and the Moone carie a type of a great mystery. For the Sun after a certain maner representeth God, and the Moone man. As the Sunne by manie degrees excelleth the Moone in power and glory: so God excelleth man. As the sunne is alwayes perfectly seene, neither is at any time diminished: so GOD dooth alwayes continue perfect, full of power, wisdom, immortalitie, and all other good things. The Moone changeth euery moneth, and her power dieth, shewing the condition of man; and afterwards is renewed and encreased, designing the future resurrection of mankind. *Theophilus Antiochenus. Libro 2. ad Antolyicum.*

As God is more then all humane reason: so it seemeth more then reason vnto mee, that I knowe that all things are done of God. *Saluianus lib. 3. de indicio.*

As God is vnknowne vnto vs according to his essence: so is he immeasurable according to his maiesty. *Thalassius ad Paulinum presbyterum.*

As by the excellent structure of an house,

we gather that there hath beene an architect: so by the glorious frame of this world we conclude that there is a God. *Philo Iudeus lib. 2. legis allegoriarum.*

As the Sunne entreth into the dennes of Lions, and into the cauernes of creeping wormes without harme or pollution: so God entreth into the dwellings of man without hurt, and penetrateth to the habitation of death without corruption. *Macarius. hom. II.*

That which the Sun is vnto the senses, that is God vnto the vnderstanding. The Sunne illuminateth the visibie world; God the inuisible: the Sun illustrateth the corporall sight, God maketh glorious intellectual natures. And as the Sunne is profitable both to the seers, and to things seen, to the seers that they may see, to the other that they may be seen, & is the most beautiful among visibie creatures: so God doth help both the vnderstanding, & things vnderstood, this, that it may vnderstand, the other, that they may be vnderstood, & he is the highest among intelligible things. *Greg. Nazian. oratione funebri in Athan.*

As Moses serpent did eat vp the serpents of the Inchâters: so Gods power deuoures and swallows vppe all the power

The second part of
and strength of man.

As a Painter, who guideth the pencil in the hand of his scholler, and so maketh a perfect picture, deserueth more praise then his scholler: so to God, who worketh all good in vs, and effecteth euery good work belongeth greater honor and glory, then to man. *Lodouicus Granatensis lib. i. Ducis Peccatorum.*

As a wife chaste and beautifull, who deserueth to be loued alone, thinketh an iniurie to bee done vnto her, if she bee loued together with others: so also doth God. *Idem lib. de deuotione.*

God is inuifible and incomprehensible.

AS there is nothing shriller then a voice; nothing stronger then the winde; nothing more violent then a sauour, and yet these being caried through the ayre vnto our senses, are not seene with our eyes, but are perceiued by other partes of our bodie: so God is not to be comprehended of vs by sight, or by any other fraile sence, but is to bee looked vpon with the eyes of our minde

mind, where we see his wonderful and excellent works. *Lactantius lib. 7. cap. 1.*

As no man is able to measure the length or the breadth of heauen, or to sounde the depth of the sea: so no man is capable of the incomprehensible maiesty of God, *Epiphanius heresi. 70. contra Audianos.*

As we are not able to know the essence of any star: so wee are not able to reach to the knowledge of Gods essence. *Philo. Iudeus lib. 1. de Monarchia.*

As he that endeuoureth to saile ouer the mayne Ocean, and cannot, is forced to turne backe the same way he went: so the auncient Philosophers and Orators enquiring of the nature of God, fayled in witte, and faultered in tongue, confessing at the last that they coulde find none other thing, but that God was incomprehensible, and vnmeasurable. *Chrysostomus hom. 28. operis imperfecti.*

As no man can measure the winde, or weigh the fire: so no man can attaine vnto the vnsearchable iudgements of the Lorde.

Euen as one standing vppon the shoare doth see the Sea, and yet doth not see the breadth and depth of it: so the
Angels

The second part of

Angels, and all the other elect, which bee in heauen do see God reallie, yet they can not comprehend either the depth of his greatnesse, or the altitude of his eternitie. *Lodouicus Granatensis lib. I. Ducis peccatum.*

Euen as there can be found nothing more bright and visibie then the sunne, yet nothing is lesse scene then it, by reason of the excellency of his brightnes, and the weaknesse of our sight: so there is nothing in it selfe more intelligible then God, yet there is nothing in this life lesse vnderstood then he, for the same reasons. *Ibidem.*

As that painter, when he depainted the funerall solemnitie of a certaine kinges daughter, pourtraied her kinsfolkes with heauie countenaunces, and her mother more sorrowfull then the rest, but when he came to delineate the father, he did couer his face with an artificiall shadow, signifying thereby that his Art did here faile him: so when we speake of God, and the deepe mysteries of his diuinitie, vnder awe of admiration, we are to lay our hands on our mouthes, and to adore him with ineffable and chaste silence. *Ibidem.*

God

God is not the Authour of sinne.

AS the Sun, which is made to illustrate and enlighten things, cannot obscure and darken them: so God who is righteousness it selfe, cannot do vniustly. *Origenes lib. 3. contra Celsum.*

As the wicked doe naughtily entreate the goodnesse of God: so God dooth vse to good ende the euill workes of the vngodlie. *Eusebius Emissecnus, hom. 4. de Epiphania.*

As the Smith is not the cause, why the iron rusteth, nor the progenitour of a liuelie bodie, is the cause of the filth and blemishes it afterwards gathereth: so neither God, although he make and order all things, is the cause of any sinne and wickednesse in them. *Mercurius Trismegistus in Pymandro.*

As it belongeth vnto God, being onely good, to bee the cause of euerie good worke: so it is vnmeete and incongruous, that he should be supposed the authour of anie euill. *Fulgentius. lib. 1.*

As a maister that would try his seruant, whether he bee good or badde, setteth in place where he may come to sweet meats
and

The second part of
and money, now if this seruant take any,
his maister compelled him not to doe ill,
but laid open his bad disposition: so also
God giuing vnto men occasion to sinne,
if they will sin, hee doth not make them to
sinne, but manifesteth the maliciousnes of
their hearts. *Chrisostomus homil. 46. operis
imperfecti*

As the sun is not hurtful, although it see-
meth so vnto weake and bleard eies; and
as hony is not bitter to the tast, albeit sick
folke deeme it so: so God is not euill nor
carelesse of mens actions, albeit wicked &
reprobate men think him so. *Chrisost. hom.
7. in Ioan.*

As it is no wonderfull thing to make
a goulden bracelet of golde, but it is ad-
mirable to make pure goulde of base lead:
so to make good of good is a thing of no
such wonder, but to extract vertue out of
vice, this is diuine. God out of the wick-
kednes of the vngodlie done against the
righteous doth extract their profit, yea out
of our owne faultes hee doth produce our
welfare, for by it he worketh in vs contri-
tion, and by his fauour we bring forth the
fruits of repentance. *Pintus in Eze. cap. 38.*

The

The patience and longanimi- ty of God.

AS God patientlie suffered *Ionas* to bee swallowed of the Whaile, not that hee should perish, but that he being cast vp agayne, might more submit himselfe vnder the mightie hande of God, and more glorifie him: so God from the beginning hath beene patient in suffering man to bee swallowed vp of that great Whaile, who was the authour of preuarication, not that he shoulde finally perish, but that hee might prepare him to seeke for that saluation, of which *Ionas* was a signe. *Irenaeus li. 3. contra hereses cap. 22.*

An housholder doth not suddainly cast forth a faithfull seruant but desireth him to stay: so the Lord long suffereth, if any one hath beene faithfull vnto him. *August. sermone 146. in Lucam.*

As Cities and Common wealths doe nourish hangmen and executioners of iustice, by whome they may execute offenders & malefactors, not praising the office of the hangmā, but tollerating his ministry for necessary vses: so God the great magistrate and iusticer of this world doth suffer tyrants and oppressors, as certain haginē,
that

The second part of
that by them hee may take vengeance of
vngodly men; and afterwardes deliuereth
the tyrants vnto torment; so God punish-
ed the children of Israell by the Assyrians.
*Theodoretus ser. 6. de Græcarum affectionū
curatione.*

Gods Prouidence.

AS a King when hee would keepe any
man safe from daunger, placeth him
in his pallace, that not onely the walles of
the King, but also the eyes of the King
may defende him from his enemies, then
the which guard none can be safer: so the
heauenlie King by the same prouidence
doth defend his *Lodonicus. Granatensis lib.
1. Ducis Peccatorum.*

As the sun doth not only illuminate hea-
uen, the sea and the earth, but shineth also
thorow a windowe or a little creuice, and
doth cast light into y inmost place of the
house: so the diuine prouidence doth not
only preferue great things, but also respec-
teth the very least, that are in the earth.
Clemens Alexandrinus lib. 7. Stromatum.

As wee knowe that there are men in a
ship that directly sayles into an hauen, al-
though we see none of them, by reason of
the

Wits Common-wealth.

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the right guydance of it: so we know that God is the gonerour of all thinges by his prouidence, albeit we cannot see him with our carnal eyes. *Theophilus Antiochenus lib. 1. ad Antolycum.*

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As an house decaieeth without an inhabitier; as a ship perisheth without a Pilot; and as the body dyeth being forsaken of the soule: so all thinges go to wracke and ruine without the diuine prouidence. *Lactantius lib. 3. cap. 20.*

As a Wagoner directeh his chariot; and a Pilot his ship: so God guideth all his creatures, *Philo. lib. de Somnijs.*

As wee knowe that there is a soule in a mans body, by the motion of the body, albeit the soule bee inuifible: so God by his prouidence and ordering of all thinges is apprehended; although by no eye hee can be discerned. *Theophilus Antiochenus lib. 1. ad Antolycum.*

As an Eagle caryeth her young ones vpon her winges; and as a mother carieth her child in her armes: so God supporteth his. *Deuteron. cap. 1. & cap. 32.*

As God respecteth a litle bird of the sea called *Alcyon*, that in the midst of winter hee sendeth a calme for fourtene dayes, (which the Mariners call *Alcyon dayes*) till

The second part of
til she hath hatched and fledged her yong
ones, that the waues of the sea may not
trouble her, nor destroy her brood: so the
diuine prouidence regardeth men in all
their actions, who are made according to
his Image, but especiallie hee defendeth
his children, *That they shall not bee afrayde
for anie terror by night, nor for the arrowe
that flieth by day, for the Pestilence that
walketh in the darkenesse: nor for the sicke-
nesse that destroyeth in the noone day.* *Isidorus
Clarius orat, 50. tomi primi.*

As a skilfull Architect prouideth all
things necessarie for his building: so doth
God for his creatures, *Lactantius de opifi-
cio dei. cap. 6.*

Marriners, when they see a storm appro-
ching, first cal vpon God, that they may a-
riue safely in their wished hauen, then they
take in their sailes, and prouide all thinges
that are needful: so we must trust to the di-
uine helpe and prouidence, yet so, that we
adde also our one industrie. *Plutarchus.*

The mercie and loue of God.

AS a father, that hath a lunatike and fran-
ticke son, doth lament & grieue when
he

he heareth his son to talk wisely with him; and presently seeth him fall out of his wits and runne madde: so also our heauenly father doth grieue and lament (if so it could be) when hee seeth the corruption of our nature to bee so great, that in that verie time, wee are talking wisely with him in prayer, forthwith wee run here and there, and vage and wander thorow a thousand cogitations. *Lodouicus Granatensis, lib. de*
Deuotione.

As when a yong bird dooth fall out of the nest, the damme flyeth after, and if a serpent catch it to deuoure it, the dam flittereth about, and lamenteth her losse: so God dooth seeke the workemanship of his hands, when it is lost, and dooth bring it home: when it is wounded, hee cureth it, and if it be fallen, hee listeth it vppe againe. *Clemens Alexandrinus oratione*
ad gentes.

As the rodde of *Moses* turned into a serpent before *Pharaoh*, deuoured all the Magitians rods turned into serpents: so the loue of GOD as a fire deuoureth the loue of all worldly things. *Bernardus sermone de Ascensione.*

As kings set before the eyes of race-riders

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The second part of
riders and contenders, garlandes, pretious
garments and rich rewardes, to the ende
they should not faint: so doth God, by the
words of his Prophets, as by the handes of
many, set before his warriours, crownes
of immortalitie, that they with courage
may contend for them. *Chrysost. hom. 55.*
in Mathæum.

As the visible light is the Hench-man
of the suns brightnes: so are the benefits of
God Heralds of the diuine bounty. *Lau-*
rentius Iustinianus de spirituali anima re-
surrectione.

As a sparke of fire falling into the vast
ocean is nothing in stay or appearance: so
our sinnes are as nothing, yea much lesse
then nothing, if they fall into the bottome
lesse gulse of the diuine mercy; for the sea,
although it be great, hath a limitation, but
the clemencie and mercie of God hath
none. *Chrysost. hom. 3. de penitentia.*

As bodies well cured, are not onely re-
stored to good health, but to a good habit:
so God doth not onely purge our soules
from vices, but indues them with vertues.
Chrysost. hom. 22. ad Hebræos.

As a louing father punishing him that
slew his sonne, doth also breake the sword
wherewith his sonne was slaine: so God
pla-

plaguing the diuell for the downfall of Adam, inflicted also punishment vpon the serpent, whom the diuel vsed as the sword of his malice. *Idem hom. 7.*

God being desirous to signifie his loue vnto vs, doth liken it to the loue of hens, to the care of fathers, and to the pitie of mothers. *Chrysost. in Psal. 14.*

As a droppe of water is nothing compared to the Sea; and as a candle light is nothing to the brightnesse of the Sunne: so neither are our misdeedes to the Diuine clemencie and bountie. *Chrysostom hom. 13.*

The iustice of God.

AS by the quantitie and greatnes of one arme, wee gather the quantitie and greatnesse of the other; so by the greatnesse of the arme of the diuine mercy, wee measure also the quantitie of the diuine iustice, seeing that there is one and the same measure of them both. *Lodouicus Granatensis. lib. 1. ducis peccatorum.*

As dust is scattered before a storme, as sande is wracked together by a tempest, as the morning deawe vanisheth at the

C

Sunnes

The second part of
Sunnes heate : so doe the wicked before
the presence of the diuine iustice *Naxian-*
zenus oratione 2. contra Iulianum.

As a maister of a familie will not suffer
himselfe to bee derided and contemned
of his seruants, but punisheth their
misdemeanours: so God, whose house
this whole worlde is, and whose ser-
uauntes all men are, will not suffer
himselfe to bee blasphemed and reuy-
led, but will take vengeance on the
offenders. *Lactantius de ira Dei. Cap.*
27.

As a Iudge inflicteth punishment vp-
on malefactours, least others dreaming
of impunitie shoulde growe to the same
libertie: so dealeth GOD with sin-
ners, that others maie bee terrifyed
and amende. *Origenes Homil. 9. in Ie-*
remiam.

As Physitians meete with some disea-
ses before they appeare: so God punisheth
certaine offences before they be effected
Plutarch in Moralib.

As some riuers doe suddainlie hyde
themselues vnder the earth, yet are car-
ried thither, whither they tende: so the
wrath of God although hidde and se-
crete, bringeth at the last offenders into
extream

extreame calamities, *ibidem.*

As wee both loue and feare a Prince, as angrie with the wicked, but pleased with the godlie : so also we loue and feare God. *ibidem.*

As God is angrie with them that imitate him in his thundring and lightning, and casts them into hell, as hee did *Salmons* : so also is he angrie with the lofty and proud, who imitate his greatnesse, but do not expresse his goodnesse. *ibidem.*

As the paine of Childe-birth taketh a Woman wheresoeuer it findes her, neyther can shee flie from it : so the enemyes of the Church doe taste of the diuine vengeance, wheresoeuer it seemeth good to GOD, neyther can they auoyde it. *Fulgentius in Psalmum. 48.*

As it is a fearefull sight to see a Shippe fraughted with Marchandice tossed with a tempest in the midst of the Sea, so that the waues doe couer it, and beate by violence the sides in sunder, whereby the Marriners crie out, and are at their wittes ende : so it is much more horrible, if it could be seen with humane eyes, when as

The second part of
God dooth plague a guiltie conscience in
the middest of vanitie and ambition. *Ful-*
gentius in Psalmum 48.

Christ.

AS Christ was gentle and milde in his
first comming : so will hee be hard
and inexorable in his second. *Lodonicus*
Granat.lib.1.Ducis peccatorum.

In *Dodona* the Well of *Iupiter* bee-
ing colde, dooth put out lightes put in-
to it ; but beeing extinguished, if thou
puttest them in, they are lighted : so
Christ, if hee touch one burning with
concupiscences, dooth coole and asswage
his heate, but if hee touch one caste
downe and broken in heart, hee rayseth
him vppe, and maketh him stande. *Pri-*
or pars similitudinis ex libro 2. Plinii.
cap.106.

As the herbe *Panacea*, called of A-
pothecaries *Oppopanax*, hath a remedie
for all diseases : so the death of *Christ*
is powerfull agaynst all hurtfull affecti-
ons, and dangerous desires. *Prior pars si-*
mil. ex lib. 25. Plin. cap. 4.

As

As *Christs* coate was without wemme:
so his life was without crime.

As without the Sunne, there shoulde
bee continuall night: so without *Christ*
there shoulde bee euerlasting destruc-
tion. *Clemens Alexandrinus ad Gen-
tes.*

As an Husband-man dooth cast his
seede not in this corner and in that cor-
ner of his lande, but casteth it euerye
where throughout his whole lande: so
Christ commendeth the doctrine of
pietie to rich and poore, learned and ig-
noraunt, to the strong and weake, al-
beit hee knoweth what successe it shall
haue. *Chrysostom Hom. 45. in Mat-
them.*

As the soule is the life of the bodie:
so *Christ* is the life of the soule. *Petrus
Chrysologus sermone 19.*

As at the comming of the diuell all na-
tions mourned: so at the comming of the
Lord *Iesus* all people reioycd. *Arnobius
in Psal. 46.*

As an aduocate pleading for an of-
fender, taketh vpon himselfe the cause
and fautes of him, whome hee patroni-
zeth, as if they were his owne, when
notwithstanding hee is guiltlesse: so

W
The second part of
Christ beeing without sinne : tooke vp-
on him our transgressions , and suffered
for them, as if they had beene his owne.
Chrysostome Sermone aduersus hereticos,
tom. 5.

As in a redde hore sworde there are
actions and perfections of two natures,
the yron cuttes, and the fire burnes : so
in Christ there is two Natures his Di-
uinitie and Humanitie , and both haue
their actions and perfections. *Damasceus*
lib. 3. cap. 15. de fide.

As the Vnicorne by touching poy-
soned water with his Horne maketh it
whollome , whereuppon Naturalistes
saie , that before hee drinke, hee put-
teth his Horne into the Water : so
Christ by his Humanitie hath made the
poysoned Waters wholsome , and hath
purified our soules from infection. *Iacobus*
de Valentia in Psalmum. 42.

As Golde and a Pearle make one
Ring : so G O D and man make one
Christ.

Themistocles hauing offended *Philip*
the King of *Macedonia* , and coulde no
way appease his anger , meeting his
young sonne *Alexander* , tooke him in
his armes , and mette *Philip* in the face,
Philip

Philip seeing the smyling countenannce of the childe, was well pleased with *Themistocles*: euen so, if through thy manifold sinnes and heynous offences, thou prouoke the heauie displeasure of thy God, insomuch as thou shalt tremble for horreur, take his onelie begotten and welbeloued sonne Iesus in thine armes, and then he neither can, nor will be angrie with thee.

It is written, that the blood of a Lambe dooth appease the cruell rage of a fierce Lyon: so the bloud of the immaculate Lambe Christ dooth pacifie the wrath of God.

When the brethren of Ioseph, had solde him to the Ismaelites, to pacifie their Father Iacob, they brought his Coate all to bee bloudyed: so if wee will appease GOD our Father, wee must bring vnto him the blouddie Garment of his sonne.

The Adamant though it bee so harde that nothing can bruse it, yet if the warme bloud of a Goate bee powred vpon it, it bursteth: so although the heart of the Atheist & vnbeleeuer be so hard, that neither reward nor reuenge can mollifie it, so stoute that no persuation can breake it, yet

The second part of
if the grace of God purchased by the
bloud of Christ, do but once touch it, it
renteth in sunder, and is enforced to ac-
knowledge an omnipotent and euerla-
sting Iehouah.

Astrologers say that the Sunne passeth
through these three signes, *Leo*, *Virgo*, and
Libra: so the Sonne of righteousnesse,
Chryst Iesus in the lawe came as a *Lyon*,
threatning and destroying; in the time
of grace he came into the lappe of a Vir-
gine in great humilitie, and at the daie
of iudgement hee will come in *Libra*,
to giue to euerie one according as he hath
deserued.

As *Theseus* beeing guided by *Ari-
adnes* threede, which shee tyed at the en-
trance into *Dedalus* Labyrinth, esca-
ped all the daunger and errour of it: e-
uen so wee must make Christ the doore,
by which wee must enter into the La-
byrinth of all our affayres, and tie *Ra-
habs* threede at this entraunce, and fol-
lowe it all the waye, that so wee maie
bee safe, and goe in, and out, and finde
pasture.

As the life of Christ is the life of
life: so the death of Christ is the death of
death.

It

It is reported that the Lybard vseth a strange kind of policie to the Ape. He lyeth downe vpon the ground as though he were starke dead, which the Apes seeing come altogether, and in despight skip vpon him. This the Libard beareth patiently till hee thinkes they haue wearied themselves with their sporting. Then sodainly hee likewise leapes vp and catches one in his mouth; and in each foote one, which immediatly hee killeth and deuoureth: so *Christ* being laid in the dust, the diuell insulted ouer him and trampled vpon him, but he like a liuely Libard, starting vp on Easter day, astonished the soldiours set to keepe him which were the Diuels Apes, and made them lie like dead men.

As blind *Sampson* by his death killed the *Philistins*, when they were playing the Apes in mocking and mowing at him: so *Christ* by his death destroyed the diuell.

Scaliger writeth, that the *Chamelion* when he espies a serpent taking shade vnder a tree, climes vp into that tree, and lets downe a threed, breathed out of his mouth as small as a Spiders threed, at the ende wherof there is a little drop as cleare as any pearle, which falling vpon the Serpents head kils him; so *Christ* climing vp into

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into the tree of his Crosse, lets downe a threed of bloud issuing out of his side, like *Rahabs* red threed hanging out of her window, the least drop whereof being so pretious and so peerelesse, falling vpon the serpents head kills him.

The wilde Bull of all thinges cannot abide any red colour, therefore the hunter for the nonce standing before a Tree, puts on a red garment, whome when the Bull sees, hee runnes harde at him, as harde as hee canne driue, but the Hunter slipping aside, the Bulls hornes sticke fast in the Tree, as when *David* slipped aside, *Sauls* speare sticke fast in the wall: so Christ standing before the Tree of his Crosse, puts on a redde garment dipt and dyed in his owne bloud, as one that cometh with redde garmentes from *Bozra*, therefore the Diuell and his Aungels, like wilde Bulles of *Bezan* runne at him, but he shifting for himselfe, their hornes sticke fast in his crosse, as *Abrahams* Ram by his hornes sticke fast in the briers; thus is the diuell caught and killed.

A Dragon indeede kills an Elephant, yet so as the Elephant falling downe kills the Dragon with him; an Elephant kills

Eleazar

Eleazar, yet so as *Eleazar* falling down,
kils the Elephant with him: so the diuell
killing Christ was killed of him.

When *Mahomet* the second of that
name, besieged *Belgrade* in *Servia*, one
of his Captaines at length got vp vpon the
wall of the Citie with banner displaied. A
noble Bohemian espying this, ranne to the
Captaine, and clasping him fast about the
middle, asked one *Capistranus* standing
beneath, whether it would bee any daun-
ger of damnation to his soule, if he should
cast himselfe downe headlong with the
Dog (so hee tearmed the Turke) to bee
slaine with him. *Capistranus* aunswering
that it was no daunger at all to his soule,
the Bohemian forthwith tumbled him-
selfe downe with the Turke in his armes,
and so by his owne death onelic, saued
the life of al the Citie: so the deuill like the
great Turke, besieging not onely one Ci-
tie, but euen all mankinde, Christ alone
like this noble Bohemian encountred
with him. And sceing the case was so,
that this Dog the Diuell, coulde not bee
killed itarke dead, except Christ dyed
also, therefore he made no reckoning nor
account of his life, but gaue himselfe to
death

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death for vs, that he only dying for all the
people, by his death our deadly enemy
might for euer be destroyed.

As it was bootlesse for *Goliath* to brandish his speare against *David*; so it little auailed the Diuel to shake his speare likewise in the hand of the soldior against the heart of Christ.

As *David* hauing heard *Goliath* prate & talke his pleasure, when they came to the point, at the first stroke ouerthrew him; so Christ with that very selfe same speare, which gaue him a little venny in comparison, or (if it be lawful for me so to speake) but a phillip on the side, which was soone after recured, gaue the Diuell a deadlie wound in the forehead, which with al his pawes he shal neuer be able to claw off.

As *David* only with his sling flew *Goliath*; so Christ only by his death, and by the power of his crosse, which is the sling of *David*, did conquer and subdue the diuel.

The *Palme* tree, though it haue manie waights at the top, and many snakes at the roote, yet still it sayes, I am neither oppressed with the waights, nor distressed with the snakes; *Penny royall* being hung vp in the larder house, yet buds his yellow flowers, and *Noahs* Oliue tree being drowned vnder

vnder the water, yet keepes hir greene branch; and *Aarons* rod being clung and drie, yet brings forth ripe Almonds, and *Moses* bramble bush being set on fire, yet shines and is not consumed: so *Christ* the true *Palme* tree, though all the iudgments of God, and all the sinnes of the world, like vnsupportable waights were laide vpon him, yea though the cursed Iewes stode beneath like venemous snakes hissing and biting at him, yet hee was neither so oppressed with them, nor so distressed with these, but that euen vpon his crosse he did most flourish, when he was most afflicted.

The *Phenix* though sitting in his neaste among the hote spices of Arabia hee bee burnt to ashes, yet still hee saies, I die not, but olde age dyeth in mee: so *Christ* the true *Phenix*, though lying in his graue among the hot spices, wherewith *Nichodemus* embalmed him, hee was neuer like to rise from death to life againe, yet hee dyed not, but mortalitie died in him, and immortality so liued in him, that euen in his sepulchre hee did most liue, when he seemed most to be dead.

Epaminondas beeing sore wounded in fight, demaunded of his souldiours standing by, whether his enemies were cuer-throwne

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throwne or no. They aunswered yea. Then whether his buckler were hole or no. They aunswered also I. Nay then (sayes hee) all is well. This is not the ende of my life, but the beginning of my glorie. For nowe your decre *Epaminondas* dying thus gloriouſlie ſhall rather bee borne againe then buried: ſo Chriſt was fore wounded, but his enemyes, death and the Diuell were ouerthrowne and ſpoyled. His Buckler, which was his Godheade, was whole and vntouched. Therefore there was no harme doone. His death was no death, but an exaltation vnto greater glory.

As ſnowe couereth the ground when it is ragged and deformed: ſo Chriſt with his coat without ſeame, couereth our ſins, and though they were as crimſon, yet hee maketh them white as ſnow.

As *Gedeons* fleece when it was moiſt, the earth was drie, but when it was drie, the earth was moiſt: ſo when Chriſtes fleece was moiſt as a greene Tree, then were all we drie like rotten ſtickes, but when his fleece was drie, all the bloud and water being wrounge out of his precious ſide, then were wee moiſtned with his grace.

As

As *Iacob* trauailing towards *Haram*, when hee had laide an heape of stones vnder his heade, and taken a nap by the way, was much reuiued with it after his tedious iourney: so *Christ* trauailing towards heauen, when hee had slept a little in that stony sepulchre, which was hewen out of a *Rocke*, liued then most Princelie after his paynefull passion.

As *Jonas* was in the *Whales belly* three dayes and three nights: so and so long was the *Sonne* of man in the bowels of the earth, yet he had no more hurt then *Jonas* had.

As *Daniell* was not hurt of the hungrie *Lions*: so *Christ* was not hurt either of the terrours of death, or of the horrours of *Hell*.

As *Adam* and *Eue* both in one daie were expelled out of *Paradice* about noon when the winde blewe: so *Christ* and the theefe both in one day were receiued into *Paradice*, yea both in one houre of the day, about the sixt houre, that is about twelue a clocke in the day time.

As *Peters* shadow gaue health to y sicke: so *Christs* shadow giueth life to the dead.

As *Elizens* being dead, raised vp one frō the
the

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the dead: so *Christ* being dead, was a *Phisition* to the dead.

Pliny reporteth, that there was a dyall set in *Campus Martius*, to note the shadowes of the sunne, which agreeing verie wel at the first, afterwards for thirty yeares together did not agree with the sun: so all the time of those thirty, yea three and thirtie yeares that *Christ* liued in his humiliation heere vpon earth, you might haue seen such a dyall, in which time the shadow of the diall did not agree with the shining of the sunne, but thanks bee to God all the better for vs.

As the sunne went backward tenn degrees in the dyall, when *Ezechias* went forward fifteene degrees in his life, hee liued fifteene yeares longer: so the going of this sunne *Iesus Christ* tenn degrees backewarde, hath healed all our sicknesse, and set vs a thousand degrees forward, and infinitely aduanced vs by his death to euerlasting life.

As *Rachel* died her selfe in childbirth to bring forth her sonne *Beniamin* aliue: so *Christ* dyed to bring vs vnto euerlasting life.

As when many byrdes are caught in a net, if a Pellican, or any other great bird that

that is among them gette out, all the rest
that are little ones follow after: so Christ
as a great byrde hauing broken through
the net of death, all we escape with him.

As far as the Tree of life excelleth the
tree of knowledge of good and euill: so far
the crosse of *Christ* excelleth the tree of
life.

As hony being found in a dead Lion,
the death of the Lion was the sustenance
of *Samson*: so Christes gall is our hony, &
the bitter death of Christ by reason of his
righteousnes is the sweete life of man.

As *Hammons* face was couered when
he was condemned to dye: so the Sunnes
face was couered, when Christ was con-
demned to dye.

As *Dauid* rent his garment when hee
heard of *Ionathans* death: so the Temple
rent his vaile when it hearde of Christes
death.

As the king of *Niniuy* threw vp dust vp-
on his head when he and his subiects were
appointed to dye: so the graues opened &
threwe vp dust vpon their heades when
Christ was appointed to dye.

As *Iob* cut his haire when hee heard of
his Childrens death: so the stones were
cutte in peeces and cloue asunder, when
D they

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they heard of Christes death.

As there were fowre riuers in the terrestrialall Paradice, which watered the whole earth: so in Christ, who is our Paradice, there are founde fowre fountaines. The first fountaine is of mercie to wash awaie our sinnes with the water of remission. The second is of wisdom to assuage our thirst with the water of discretion. The third of grace to water the plants of good workes with the dewe of deuotion. And the fourth fountaine is, to season our affections with the waters of emulation. *Bernardus sermone primo de natiuitate Christi.*

As the Sunne exceedeth all celestiaall lightes in quantitie, brightnes, dignity and power: so Christ excelleth all the Saintes in goodnes, wisdom, honour, & might. *F. Ioannes a S. Geminiano lib. 1. de calo et elementis. cap. 91*

Olimpus a mountaine of *Macedonia* is so hye, that the cloudes are said to be vnder it, for it is of such an altitude, that neuer any wind toucheth the top of it, neither any grosnes of ayre ascendeth to it, which the Philosophers ascending, that they might viewe the courses & motions of the stars, coulde not liue there, vnlesse they caried with them sponges full of water, that so,
by

by y attraction of water they might draw
grosser ayre, as it is reported in history: so
Christ hath so farre exceeded al the Saints
in excellencie of life, all the whirlewindes
of passions and tribulations in the altitude
of patience, and all men in the height of
wisedom, so that the Philosophers could
not reach vnto the height of his diuinity,
but by sponges, that is, by creatures full of
the water of celestially wisdom. *Ibidem.*

As the hearbe *Dracontea* hath the simi-
litude of a serpent, but is without venom,
yea it is most contrary to serpentes, and e-
specially to vipers: so Christ had the shape
of sinfull flesh, but he was altogether with-
out sinne, yea he is most opposit to it, and
especially to the deuill. *Idem lib. 3. de vege-
tabilibus et plantis, cap. 85.*

As the flower is the *Medium* betweene
the branche and the fruit: so Christ is the
mediator betweene man and God. *Ibid.*

As a Hen doth gather her chickēs vnder
her winges, doth defend them against the
kite, & doth feed them with the meate she
findeth: so Christ doth gather his elect vn-
der the wings of his protectiō in one faith
& vnity of the church, doth defend thē a-
gainst y raging of the world, & doth feede
thē not only with material bread, but with

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the spirituall foode of his heauenly doctrine. *Idem, lib 4. de natatilibus et volatilibus, cap. 98.*

The Holy Ghost.

AS Iron cast into the fire doth participate of the nature of fire, his owne substance stil remayning: so man by the working of the holy Ghost, is transformed into God, yet still remayning man, beeing a partaker of the diuine purity & noblenes, as he was a partaker, whoe said: I doe not now liue, but Christ liueth in me. *Ludov. Granat. li. 1 duc. peccat.*

As oyle among all liquid substances is the fittest too preserue light, and to cure woundes: so the dinine vnction of the holy Ghost doth cure the woundes of our will, and doth illuminate the darkenes of our vnderstanding. *ibidem.*

As he that is ouercome with much wine loseth the vse of his senses, neither differeth much from a dead man, by reason of the strength of the wine: so when any one is full of the heauenly wine of the holy Ghost, he dieth to the world and hath all his senses with all their desires shackled and fettered. *Ibidem.*

As

As water sette ouer a fire, when it doth wax hot, as if it had forgot the owne proper nature, swelleth aloft, imitating the nature and lightnes of the fire: so also the soule being inflamed with the heavenly fire of the holy Ghost, is exalted aboue it selfe, and caried vp to heauen, whence that fire is sent. *Ibidem.*

As the Sun shineth of his owne accord; the day is enlightned; a fountaine streameth; and a showre falleth: so the heavenly spirit infuseth it selfe. *Cyprian.*

As the soule infused into the body, is sufficient to make all the members liuing, & to moue and direct them vnto their seuerall offices and functions, which are many & diuers: so the grace of the holy Ghost which is a forme supernaturall and diuine, when it once hath entred into the soule, is, sufficient to moue and direct it to the acting and executiue of all the duties of a spirituall life. *Lod. Gran. in lib. de deuotione.*

As it is not possible that the earth should fructifie onely by rayne, except the wind doth blow vpon it: so it is not possible that onely doctrine should correct a man, except the holy Ghost worke together in his hart. *Chrysost. hom. 20. oper. imperf.*

As the figures of things are not seene in

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a blemished glasse: so a man cannot receiue illumination from the holy Ghost, except hee cast away sinne and the lustes of the flesh. *Basilus de spiritu sancto.*

As fire is not diminished, albeit many candels be lighted at it; & as Science is not impayred, although it maketh many men skillfull; so the holy Ghost is neuer a whit impouerished, although they be innumerable that participate of his graces. *Philo Iudaus lib. de gigantibus.*

As one & the same showre descending vpon the worlde, appeareth white vpon thornes, red vpon roses, purple vpon the hyacinth, and of other colours falling vpon diuers and sundry coloured things: so the holy Ghost being one, & not any way diuisible, doth diuide his grace to euery one as he pleaseth, in one he is wisdom, in another sanctification, in another prophecy &c. and yet the same Spirit. *Cyrellus Ierosolymit. catechesi 16.*

As the body of flesh is none other thing but flesh: so the gift of the holy Ghost is none other thing but the holy Ghost. *Aug. lib. 15. de trinitate cap 19.*

As the soule doth giue life to al the parts and members of mans body, making the eye to see, the eare to heare, & so in the rest:

so the holy Ghost doth giue life to the members of Christes body, which is his Church
Idem, lib. de gratia noui testamenti.

As heate commeth from fire; so the holy Spirit proceedeth from the Father. *Paschasius de Spiritu sancto.*

As Aaron is called Christ, and Dauid and Saule, and others also, and yet there is but one true Christ; so an Angell is called a spirit, and our soule is called a spirit, and the winde is called a spirit, and there is an vncleane spirit, and yet there is peculiarly, but one holy Spirit. *Cyrillus Ierosolymit, catechesi 16.*

The holy Ghost is compared to fire, to a Doue; to a cloude; and to a winde. To fire, because he doth enlighten our vnderstanding, and exalteth it from the earth to heauen. To a Doue, because hee maketh vs simple, gentle, peaceable, and friendes to all. To a Cloud, because he doth refresh and coole vs, and defend vs from the heat of the flesh, and doth assuage and moderate the madnes and fury of our passions. And to a vehement and strong winde, because he moueth and inclineth our will to all good. *Lodouicus Granatenfis lib. 1 ducis peccatorum.*

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Heauen.

EVEN as King *Assuerus* in his imperiall city of *Susan* shewed to his Princes all his maiesty, cost, & royal magnificence: so the great King of Kings in his imperiall and roiall city of heauen doth shew to his elect the vnmesurablenesse of his riches, wisdom, liberality and goodnes, and the glory and excellency of his maiesty. *Lodouicus Granatensis lib. 1. Ducis peccatorum.*

As no man entred into the pallace of king *Assuerus* cloathed in sackcloth: so it is lawfull for no man to enter into the pallace of God with a seruile garment, but he must be cloathed with a wedding garment, that is, adorned and beautified with true loue and charity. *idem in eod lib.*

As a captaine when he goeth forth to fight, or when he begirdeth any defenced castle, deuiseeth many kinde of stratagems for the obtaining of it, rayseth fortresses, maketh bulwarks, and vseth many inuentions to assault and batter it, that at the length he may conquer it: so by all means wee must labour and endeouour, that wee may get vnto our selues that most excellent

lent place and cheefest good: for it is written; *The kingdom of heauen suffereth violence, and the violent take it by force.* Lodouicus Granatensis in lib. de deuotione.

As the Patriarch Iacob thought his 7. yeares seruice short in respect of the great loue hee bare to Rachell: so wee should thinke all the tribulations of this world short in respect of the great loue we shuld beare to Heauen, which is more beautifull then any Rachell. *Idem in suis Meditationibus.*

As a traueller goes farre from his country and family, yet is desirous to returne thither againe: euen so wee as banished from this world, should long for our returne to heauen, our true borne countrey. *Stella de contemptu mundi.*

As the pretious pearles called *Vnions*, albeit they bee bred in the sea, yet haue more affinitie with heauen, the semblance of which they do represent: so a godly & a generous mind doth more depend of heauen whence he fetcheth his original, then of the earth, in which he liueth.

As a house excelleth a fewe ashes, as a cittie excelleth a house, a prouince a cittie, the Romane empire, a prouince, and all the earth the Romane Empire, and the whole

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whole circumference the point of a circle;
so farre incomparably Heauen extendeth
and excelleth the comparison and propor-
tion of al other things. *Cyrillus Ierosolymi-*
tanus catechesi. 6.

As there is extreame darkenesse in hell:
so there is glorious light in heauē. *Basilius*
lib. hexa.

As a spherical figure is most capable to
contayne thinges: so heauen being of the
same figure is most capable of all ioies and
blessednes.

As there are tenne commaundements
in *Moses* Tables: so according to mo-
derne Astrologers, there are tenne spheres
in heauen. *Luna, Mercurius, Venus, Sol,*
Mars, Iupiter, Saturnus, Cælum stellatum,
Cælum cristallinū, siue aqueum, and Primum
mobile,

Angels.

EVEN as the elder brethren do carry their
younger brethren, when they bee but
little ones, in their armes, and doe keepe
them with great care and prouidence: after
the same maner the Angels, which are as
our elder brethren, do tende and keepe vs,
who are as their younger brethren, & little
ones

ones, and do beare vs in their hands, *Lodo. Granatens. lib. de deuotione.*

As Angels are pure spirits: so also pure worship and spiritual seruice is required of them. *ibidem.*

As *calum crystallinū sine aqueum* is not seene of vs: so Angels in their owne nature are not visible vnto vs. *F. Ioannes a S. Geminiano libro 1. de calo & Elementis. Cap. 5.*

As the fire is of a more subtile substance then any other element: so Angels are of a more immateriall substance, then any other creature. *ibidem.*

As the fire is moued of *Sol* and *Mars*, as sayth *Rabbi Moyses*: so Angels are moued of God, who alwayes attende his will. *ibidem.*

As the fire cannot be touched by reason of the heate: so Angels cannot be touched by reason of their immaterialitie. *ibidem.*

As the fire is a powreful element for deuastation: so are angels in executing the wrath of God.

As a Phisitian leaueth his patient when he is past cure: so the angels leaue vs, when we fall into desperation, *Origenes hom. 2. in Hieremiam.*

As

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As there are powers vnder earthly kings for ordering of state matters: so there are principalities vnder the heauenly king for executing of his will, and setting forth his praise. *Epiphanius heresi. 4.*

As our frendes lament for vs, when as by reason of sicknesse and weakenes, wee can receaue no meate: so the holy Angels doe mourne for their soules, that are not fedde with celestially and spirituall foode.

Macarius hom. prima.

As smoke banisheth Bees, and filthy sauiours driue awaie doves: so the corrupted stinch of sinne driueth awaie the Angell, that is the keeper of our life. *Basilus in Psalm. 33.*

As in martiall affayres some soldiers are appointed to administer and bestow honours, and some to execute vengeance & punishment: so holy Angelles are sent to the good and preservation of man, but diuels are sent to punish the wicked and rebellious. *Chrysostom hom. 3 de patientia Iob.*

As after death there is no repentance auaylable vnto man: so after the fall of Angelles there was no place of repentance left vnto them. *Damasceus lib. 2 de fide cap. 4.*

The worde of God.

As the same *Manna* was wholesome foode vnto some, and corruption and wormes vnto others: so the same worde of God is saluation vnto some, and destruction vnto others. *Orig. hom. 3 in numeros.*

Wine much comforteth those that bee sound, and as the scripture saith, it maketh merry the hart of man, but if he drinke it that hath a feuer, it bringeth daunger and destruction vnto him: so the word of God bringeth life vnto some, and death vnto others. *Idem homil. 5. in Iudic.*

As a lanterne doth lighten our steps: so the word of God doth illuminate our vnderstandings. *Hilarius in Psal. 118.*

A Tree by continuall moysture doth grow to a great height: so a soule that is continually watered with the diuine word, commeth to the perfection of Vertue. *Chrysostomus hom. de Anna et Samuelis educatione.*

As to be hungry is a signe of bodily health: so to hunger and thirst after the word of God is a token of spirituall health. *Idem hom. 15. in Genesin.*

As a sword doth cut off the flesh: so the diuine

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diuine word doth cut off carnall concupiscences. *Ibidem Homil. 8. operis imperfecti.*

Raine that fells vpon a stone, makes it moyst without, but it continues drie within, because the moisture doth not penetrate into it: so the worde of God falling vpon a worldely man, doth make a sounde in his eares, but doth not pierce his heart. *idem, hom. 31.*

As euery member receiueth nourishment from the stomacke, & doth conuert it, according to the nature of the member, as that which the liuer receiueth, becoms bloud, that which y gal receiueth, becoms choler, y which the lungs receiue, becoms phlegme, & that which passeth into y paps becoms milke: so al receiue y word of God vttered by his minister & preacher, but euerie one doth conuert it according to the disposition of his hart, they that haue good harts, couert it into life, peruerse hart sturne it into anger and choler, others into milke, that is, into sweet loue, others into hatred, as into hurtfull phlegme, which is to be espued vp. *idem. hom. 38.*

As Iron doth mollifie the hard earth: so the word of God doth molifie the hardnes of mans hart. *idem hom. 40.*

Wholesom medicines & antidotes being taken

taken without the direction of a Phisition, oftentimes become deadly and daungerous: so the word of God being taken without the magistery of Gods preacher, without direction of his minister, and beyonde the analogy of faith, becomes mortall and deadly vnto the hearer, reader, or receiver. *Petrus Chrysologus sermone 156. de Epiphania.*

As the body is nourished by earthly foode: so is the soule by the foode of the heauenly worde : *Casarius Arelatensis Hom. 22.*

Swine do tread Roses vnder their feete, and seeke for dyrt, they refuse partridges & delicates, & do greedily hunt after acornes and other swash : so franticke worldlings haue no taste of the worde of God, but most greedily gape after the vncertaine riches of this world, *Hector Pintus in cap. 3 Ezechiel.*

As he that would set vpon his enemies, or defend himselfe from them, doth need a sworde, by handling of which hee may smite them : so hee that would triumph ouer the worlde, the flesh and the diuell, the terrible enemyes of his soule, must carry in his handes, that is, in his workes, the word of God. *Ibidem.*

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There is a water in *Macedonia*, that being drunke of Sheepe dooth make them white: so the doctrine of Christ beeing receiued into the soules of beleeuers doth make them cleane and pure. *F. Ioannes a S. Geminiano libro. 1. de calo & elementis cap. 23.*

As raine doth purifie the Ayre: so the doctrine of the word of God doth mundifie the heart of man. *ibidem.*

As the light dooth shewe vnto vs the formes and shapes of things: so the worde of G O D dooth manifest vnto vs the formes and fashions of vices and vertues. *Idem. libro 1. de calo & Elementis. Cap. 82.*

As soare eyes cannot abide the light: so wicked persons cannot abide the word of God. *ibidem.*

As seede doth drawe vnto it the moisture of the earth: so the worde of G O D doth drawe vnto it the affection of the soule. *Idem, lib. 3. de vegetabilibus & plantis, cap. 79.*

As an arrowe doth pierce the body: so the word of God doth pierce & penetrate the soule. *idem, lib. 9. de artificibus, & rebus artificialibus, cap. 79.*

As a medicine doth purge, water wash,
and

and raine make fruitfull: so the worde of God dooth purge the soule from corrupt affections, doth wash it cleane from filthy sins, and maketh it fruitfull in good works,
Ibidem.

As the want of meate doth famish the body: so the want of Gods word doth pine the soule. *idem, lib. 1. de actibus & moribus humanis, cap. 82.*

The pretious stone *Draconites* can neither be polished, nor admitteth any Arte, beeing otherwise of it selfe elegant, faire and translucent: so the holy worde of God, hath his splendour of himselfe, neither doth admit the affected Art of Philosophy or Rhetoricke.

The Cedar and Iuniper beeing annointed with oyle, doe neither feelee wormes, nor are subiect to rottenness: so that soule that is once endued with the iuice of the diuine worde, doth feelee no corruption of this world.

The leaues of the Tree *Rhododendros* are poyson vnto beastes, but medicine for men against Serpentes: so the worde of GOD is wholesome nourishment vnto wise, sober and discreet men, but to fooles and wicked men it ministreth an occasion of heresie and impiety.

E

As

The second part of

As it was foolish to leaue the fountaines, and followe the riuers: so is it foolish to leaue the Holie Scriptures, and followe Quodlibetaries, and the quirks of Sophisters.

As *Alexander* the great commanded, that none shouide paint him but *Apelles*, none shoulde cast him in any mettall but *Lysippus*, or engraue his picture in anie Jewell, but *Pyrgoteles*, beeing excellent Artificers: so it is not meet that the worde of God should be preached of euery one, nor that vertue should be praised of euerie lewd and idle headed fellow.

We do not neglect the golde, though it lie in the durty eath; nor the pure coine, for that it commeth out of the homelie presse; nor the precious stone *Aetites*, which is founde in the filthie nestes of the Eagle; nor the precious Gemme *Draconites*, though it bee euer taken out of the heade of the poysoned Dragon; so weemust not lesse estimate or reuerence the worde of God, though it be vttered of a sinfull man, or pronounced out of an earthen vessell.

As Iron gathers rust if it bee not vsed: so the soule gathers corruption, if it bee not conuersant in reading the Holy scriptures,

tures. *Agustin, quest. 120, ex utroque testamento.*

As Frankensence doth not smell, except it bee put into the fire; and as mustarde seede dooth not bite, except it bee ground to mustarde: so no sentence of the Holie Scripture doeth shewe his force, except it bee boyled and concoced in the heart, *Idem in speculo peccatorum.*

As GOD is closed in the Heauens: so is hee hidde in the scriptures. And as all men see this corporall Heauen; but doe not see GOD dwelling in it: so all men reade the diuine scriptures, but all men vnderstand not the God of truth laid downe in the scriptures, vnlesse he bee so baptised, that he receiue the Holy Ghost. *Chrysostom, hom. 4. oper. imperf.*

As *Iacob* stroue with the Aungell in whome GOD was, who confessed himselfe to bee ouercome: so the louer of the worde of God must striue with the scripture in which God is, and which is of God, neither let it passe from him vntill he hath sucked from it health and comforte for his soule. *Rupertus lib. 6.*

As in a glasse wee see both our beautie & deformity: so in the scripture we behold

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what is good in vs and what is naught. *F.*
Ioannes a S. Geminiano lib. 9. de artificibus,
et rebus artificialibus cap. 66.

The Church.

AS the naturall heate of our bodies is helped of the exterior heat of heauen; and as nature, although most carefull to preferue it selfe, doth receiue much helpe of externall medecines, created to that ende of God: so also the light and inward helpe of grace is much helped by the light and doctrine of the Church. *Lodouicus Granatensis libro 2. Ducis Peccatorum.*

As men are caried ouer the Sea in a shippe to the court of anie Prince: so men are caryed to God in the shippe of the church, whose Pilot Christ is. *Clemens Rom. epist. 1. ad Iacobum.*

As they that are wronged at one Hauen, doe ariue at another: so they that haue beene misled by the false Church, let them haste to the true. *Cyprianus li. 3. epist. 13.*

As a braunch is nourished by the sap

of the roote: so are Christians nourished by the milke of the church, *Cyprianus de simplicitate praelatorum.*

As God is our father: so the church is our mother. *Cyprianus.*

As a fountaine hath many riuers: so the Church hath many members. *Cyprianus.*

As a man traueiling to a farre Countrie commendeth his Wife to his deere friende, whome hee choyselie keepeth, that her chastitie may not bee corrupted: so Christ going to his Father commended and committed his Church to Preachers and Ministers, his faythfull seruants, which they must keepe til his coming incorrupt and inuiolate. *Cyprianus ex sententiis Episcoporum concilij Carthaginensis.*

As Musicke dooth not delight the hearer except there bee concorde: so GOD is not delighted in the church except there be vnitie and consent. *Origenes tractatu 6. in Math.*

As manie cornes make one loafe: so manie faithfull people one Church. *Eusebius Emissenus hom. 5. de pascha.*

As in a Common-wealth some rule and some obey: so in the Church some

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are pastours and some are sheepe. *Gregorius Nazianz. de modestia in disputati-
onibus.*

As a Wife is not put from her Hus-
bande, but onelie for fornication: so the
church is not put from Christ, but onelie
for transgression. *Chrisost. hom. 32. operis
imperfecti.*

As a Woman is not knowne whether
shee will stande chaste, till shee hath beene
solicited of vicious men, and then shee
is discerned: so the faith of the Church
is not well knowne, except Antichristes
come vnto it. *Chrysost. Homil. 2. in epist.
Rom.*

Preachers.

AS Trees, which make large increase
for themselves before they beare, be-
come much more fruitfull afterwarde
vnto their owners: so Preachers the more
learned they are, and the more time they
haue well spent in the deepe mysteries
of Diuinitie, the more profitable they are
vnto their hearers, for according to the
qualitie of their fruites, such shall bee the
profit of their auditours. *Lodouicus Gra-*

nat.

nat. lib. de Deuotione.

As that goulde is not baser, which is founde among coales, then that which is founde among precious stones; and as that medicine is not of lesser vertue, which is drunke out of a vessell of Claie, then that which is drunke out of a Vessell of Alablaster: so the worde of GOD preached by a wicked man is not debased, nor made better by a good man, but of it selfe is forcible, neither needeth the authority of man to grace it. *ibidem.*

As the prayer of *Moses* rather procured the victorie against *Amalech*, then all the swordes that were drawne: so also wee must suppose and beleecue, that in the conuersion of a sinner, the prayers, sighes, and grones of a true Preacher haue no lesser parte, then all the other voyces and wordes, albeit they bee ingenious, acute, and eloquent. *ibidem.*

As water is conueied into Orchards and Gardens by conduit pipes: so by preachers the water of wisdom is conueied into the church. *ibidem.*

As a sower casteth some seedes into barren lande: so Preachers cast some of the heauenlie seede into barren eares and

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and sterill hearts. *Clemens Rom. lib. 3. recognitionum.*

As the Priest when hee sacrificed, was to looke that there was no spot nor blemish in the beast; so hee that preacheth the Gospell, is to looke that there bee no error in his preaching, nor fault in his doctrine. *Orignes libro 10. in Epist. ad Rom. cap. 16.*

As the Priestes of the oulde Testament caried *Vrim* and *Thummim* vppon their breasts; so the Preachers of the newe Testament should be vnto their auditors both an instruction of verity, and an example of sanctity.

As men that are giuen to wine and banketting, doe enquire after feasters and ryotous persons; so men studious of their saluation should seeke after learned Preachers, and zealous Diuines. *Chrysost. oratione 2. aduersus Iudeos.*

As a fountaine doth flowe, albeit fewe or none doe drinke of it; so a Preacher should not desist from his function, albeit fewe or none do heare him. *idem concione 1. de Lazaro.*

As a Merchaunt doth not leaue of his trafficke for a fewe losses: so a Preacher shoulde not leaue his preaching for the ingratitude

the ingratitude of a fewe lost cast-awayes.

Ibidem.

As a Hammer, an Anuile, and a paire of Tongs, are a Smiths instruments, by which he effecteth what he intendeth : so the bookes of the Prophets and Apostles, and all the holie Scriptures are the instruments of preachers, by which they worke mens soules either vnto reformation of a newe life, or vnto confirmation in vprightnesse.

Chrysost. concione 3. de Lazaro.

As laborious husbandmen by tillage reape earthly gaines of the earth : so painfull pastors by their doctrine reape spirituall gaines, which neither can perish, nor be corrupted. *Idem hom. 1. in Isaiam super illis verbis, vidi dominum sedentem.*

As good parents giue vnto their children, not onely those things that do delight, but those things that also benefite: so faithfull preachers and iust dispensers of Gods mysteries doe not preach pleasing things, and sow pillowes vnder their auditors elbows, but do tell them what is best for their behoofe. *ibidem.*

As mothers beare with their wayward children : so should preachers beare with their vntoward hearers, and seeke by all meanes to winne them, for greater is the affection

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affection of the spirit, then of nature. *idem*
hom. 1. in eadem verba.

As Saylers haue hauens and Ilands to
rest themselves in : so preachers shoulde
haue their times & oportunities of recrea-
tion and repast. *idem sermone in Ozian.*

As a husbandman there soweth his seed
plentifullie, where hee seeth the grounde
fruitfull and purged from weeds: so a Prea-
cher hauing got a spirituall field fruitfull
and cleane, doth abundantly with great
alacritie disseminate the diuine seed. *idem*
hom. 2. in Genesin.

As Phisitians first minister corasiues, and
then cordials; and as fathers seeing their
childrē disordred, do first correct the with
words, and after do admonish & comfort
them: so a preacher after increpation and
rebuking, doth ad comfort & consolation,
and after the killing letter of the law doth
preach the quickning spirit of the Gospel.
idem. hom. 7. in Genesin.

As husbandmen do make readie their
sithes, prepare their barnes, and feed their
oxen, that they may the better inne their
haruest : so a preacher must make his best
preparation for the winning of soules. *ibid.*

As no man blameth a philitian, that hath
well done his dutie : so no man should re-
buke

buke a preacher, that hath well executed his function. *idem. hom. 13. in Genesin.*

As a schoolmaster bestowing his paines on a scholler, griueth at his non-proficiencie : so a preacher bestowing his paines on an auditorie, taketh it in ill part, if they do not profit by him. *ibidem.*

Phisitians do beare with the sicke kicking them with their heeles, and reuiling them with slanders and reproches, because they seeke for nothing else, but the health of their patients; and although their patients rent their clothes in their distemperature, yet they leaue not their cure : so a Preacher although hee bee ill intreated of his auditours, should not cease his preaching, because hee seeketh them and not theirs. *ibidem.*

As children would be ashamed to return without profite from the schoole, if their parents should euerie day examine what they learned : so would auditours be ashamed so often to returne frō sermons without profit, if the Preachers examined what they had profited. *idem. hom. 32.*

As Painters nowe layeth on these colors, now on those, for the better pourtraying of a beautifull picture : so a preacher somtimes speaketh of heauen & somtimes
of

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of hel to reclaime men from vice vnto vertue. *ibidem.*

As Phisitians doe not vse one kinde of cure, but when they see that the disease cannot be ouerthrowne by one medicine, they excogitate an other: so the Physitian of our soules doth vse manie kinds of cure in his spirituall businesse. *ibidem.*

As it is the manner of Phisitians, albeit they see the diseases of their patient to bee greater than their arte can cure, yet they doe not omit their dutie, but set abroach all their skill, to see if they may either recure his maladie, or prolong his dayes; and if they profite nothing, yet they haue the greater excuse: so a Preacher should pretermitt nothing that belongs vnto his duty and function *idem. hom. 43.*

As one schoolemaister is sufficient to teach an hundred boyes; so one Preacher like vnto Paule is inough to instruct manie auditours. *idem hom. 10. in 1. Timoth.*

As they that cast nets into the sea, doe not knowe what fishes they shall take, but those that God sendes enter in: so when a Preacher dooth cast ouer the people the net of the diuine worde, hee knoweth not who will come vnto God; but whomsoever God stirreth vp, they cleaue vnto his doctrine.

doctrine. *idem hom. 7. operis imperfecti.*

When an horse seeth an open plaine field, he is stirred vp to the race : so when a Preacher seeth the Church full, hee teacheth with delight. *idem hom. 9. operis imperfecti.*

As a king reioyceth when he seeth himselfe encompassed with the strong hand of a valiant and populous armie : so a Preacher reioyceth, when hee is encompassed with a venerable and populous auditorie. *idem hom. 21.*

As a plentifull haruest is a token of a diligent husbandman : so a full Church is a note of a painful pastor. *idem hom. 36.*

As Diers often dippe their clothes that they may take the deeper tincture : so Preachers should often dippe the soules of their hearers in the die of the diuine word, that they may bee washed from their olde corruption, and bee died with the tincture of a newe beautie. *idem hom de fide, & lege natura.*

As buyers and sellers exchange one thing for another : so Preachers for their spirituall giftes, doe reape of their hearers temporall goodes. *idem hom. 15. ad Philipper.*

As Bees haue both honie and a sting:
so

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so preachers must teach both Lawe and
Gospel. *idem* *serm.* 83.

As the Apostles were not frustrated of
their rewarde, whether the people re-
ceyued them or no; so neither shall prea-
cher s. *Aug. lib.* 1. *contra Crescorium. cap.* 5.

As a Cocke croweth in the darke-
nesse of the night; so a preacher croweth
in the darkenesse of this world, *Greg. lib.*
30. *Moral. cap.* 5.

As a Cocke clappeth his winges be-
fore he crows; so a preacher should pro-
vide and prepare himselfe before he prea-
cheth. *ibidem.*

An Aethiopian entreth blacke into
the bathe, and commeth out blacke a-
gaine, yet notwithstanding hee that kee-
peth the bath receiueth his mony; so doth
a preacher receiue his reward, albeit his
auditors profit nothing at all. *idem. epi.* 101

If Birdes flie before they bee fledge,
they woorke their owne ruine; so if schol-
lers preach before they bee fitte and
able, they woorke both their owne, and
their auditours ouerthrow. *idem* 3. *parte*
pastoralis. cap. 26.

Vnripe Apples, that are blowne downe
with the winde, haue neyther sweete-
nesse, neyther doe they profite the sto-
macke,

make, but those that are ripe are sweete and toothsome; so they that are Fathers and teachers before their time, haue neither spirituall sweetenesse, neyther doe they bring anie profite to soules; but they that bee ripened by the holie scriptures, and seasoned in their liues, are honourable in Gods house, laudable, sweete and wholesome vnto their hearers. *Pintus in Ezechiel, cap 32.*

The Priestesses of *Diana* had three seuerall seasons appoynted vnto them, one, in which they shoulde learne wisdom and vertue; another, in which they shoulde exercise it, and a thirde time, in which they shoulde instruct others; and as by the law of *Numa Pompilius*, the Vestal virgins, which for thirty yeers were vowed vnto *Vesta*, had their ordning diuided into 3. seasons; the 1. 10. they should learne the religion of their Goddesse; the 2. 10. they should sacrifice to her, & the third 10. they shuld teach others newly chosen her rites: so a Minister of the Gospell, should much more haue his three seuerall seasons, a time to bee furnished with knowledge, a time to bee beautified with laudable conuersation, and a time to teach and preach vnto others, *ibidem.*

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As one candle cannot light another if it be put out: so a preacher cannot inflame others with diuine loue, if he himselſe bee destitute of it. *ibidem.*

As a maister sometimes by a wicked seruant bestoweth a good almes: so God by the ministerie of a wicked man can draw men from their wickednes. *ibidem.*

As the Tongs and Snuffers, that snuffed the lamps and lights in the Temple of Salomon were of most pure Golde: so they should bee most pure who are bounde to purge others of their vncleannes. *ibidem.*

Sermons.

AS women do smell well, which smel of nothing; and in some a neglected habit doth verie well please: so in a diuine Sermon the ornament is more beautifull, if affected exornations be neglected.

As good meates do feede the bodie: so diuine sermons do nourish the soule. *Cbrystost. hom. 43. in Genes.*

As good stomackes make better account of wholesome fare, then of daintie cates: so good hearers should make better account of pithie Sermons, then of a pleasing

sing oration. *Ibid. hom. 45.*

As fire falling vpon drie wood, doth conuert it into a flame: so the diuine seed falling into a good heart doth make it fructifie. *Idem hom. 47. in Mat.*

As we can easily and with pleasure sit out long playes: so for the benefite of our soules we should at the least be as willing to sit out long Sermons. *Idem hom. 50. in Ioannem.*

As we are readie to runne to Musicke and merriments: so wee shoulde bee as prone and inclined to flock vnto sermons. *ibidem.*

As some returning from a Garden doe bring flowers with them; some out of an orchard doe bring apples; and some coming from great bankets do bring some of the fragments to their children: so thou returning from a sermon, bring from it vnto thy wife, children & friends some good counsels and wholsom admonitions. *idem hom. 5. ad pop. Antioch.*

As Sea-fish, although they liue in salt water, yet haue need of seasoning: so manie continuallie heare Sermons, and yet are neuer the better for them. *Clemens Alexandrinus lib. 1. Stromatum.*

As those schollers learne better then o-
F
thers

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thers, that learne with awe: so they heare
sermons more profitablie, that heare with
feare & reuerence. *Basil. in principiu Pron.*

As he that eateth meat doth first masti-
cate it with his teeth, and then letteth it
downe into his stomack: so when we heare
a sermon, we should meditate vpon it, and
consider what was spoken, whereupon it
was spoken, and to what ende. *Chrysost.*
hom. 4. oper. imperfect.

As it nothing profiteth to haue eaten
meat, if thou presently vomit it forth again:
so it nothing profiteth to haue heard a ser-
mon, if thou forthwith forget it. *ibidem.*

A Christian.

AS a father that bringeth vp his sonne to
dedicate him to God in the ministerie
of his worde, doth accustom him from his
yong yeares to ecclesiasticall matters, and
directeth the whole course of his life to
the purposed end: so God after he hath e-
lected any man to the participation of his
glory, he directeth him by his fatherly care
to the way of Christianitie and righteous-
nesse, which leadeth to that glory & faith-
fully continueth him in it, vntil he come to
his wished end. *Lod. Gran. li. Ducis peccat.*

As

As wee admire the happie estate of a Prince that is borne heire of a tēporal kingdome: so much more ought we to admire and wonder at the most blessed estate of a Christian, who is borne not to a temporall kingdome, but to a kingdome euerlasting, to reigne in heauen with God himself, and with his blessed Saints for euer & euer. *ibid*

As a trauellder that euerie day goeth forward a little, if hee perseuer and continue in his progresse, soone commeth to the ende of his iourney, but if he faile and faint in it, and a little after beginne his voyage anew, consumeth all his life in it, neither ener commeth to the ende of his iourney: so it is with a Christian, he must stil walke forward, for when he saith that it is sufficient, then he playes the deficient. *idem in li. de deuotione.*

Euen as he that lieth in the midst of a swift riuer, if hee doth not labour to take fast footing, and raise vp his bodie, hee is in danger to be borne down and swallowed vp of the water: so in this Christian and spiritual life, which is like a deepe and dangerous riuer, he liueth in manie ieopardies of falling, who with tooth and naile doth not labour to profite and go forward in it. *idem in lib. de deuot.*

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As a Harper that intendeth to play vpon his harpe all the day, ought to haue his strings well tuned all that time; And as a hūter or a falconer that is disposed to hunt and hauke all the day, ought all that time to haue his hauks & hounds in a readines and at hand; so the life of a perfect christian being none other thing, then a continuall hunting of God and his grace, and a continuall harmonie of the inward spirit, which is made by praier, it is meet and requisite, that he that will attend vpon this exercise, that his spirit and bodie bee alwayes disposed and apt vnto it. *idem in lib. de deuot.*

As the chiefeſt commendation of a Pilot consisteth not in the guidance of his ship in a calme, but in a tempest: so the chiefeſt commendation of a christian, consisteth not in his seruice to God in prosperitie but in aduersitie. *ibidem.*

As it is a thing most honorable for anie knight or soldior, to beare the armes of his king and captaine: euen as honorable is it to a true Christian man, to suffer trauel and persecution, as his foreguide and leader Iesus Christ did. *Stella de contemptu mundi.*

A rock although beat with the billows and waues of the sea, continueth firm, neither is remoued out of his place: so a true Christian

Christian albeit crushed with the persecutions and tribulations of the worlde, persisteth stedfast, neither letteth his hope in Christ faint. *Lodonicus Granatensis, lib. 1. Ducis peccatorum.*

Man.

AS a Painter in delineating and portraying a picture, hath it in his power to make it of what fashon hee list; so hath God the framing and disposition of man. *Lodonicus Granat. lib. 1. Ducis peccatorum.*

As he that from an high tower hangeth by a small threed which an other holdeth in his hande, is at the dispose of him either for life or death; so is man at Gods. *ibidem.*

As a stone alwaies of his own nature falleth downward, neither can it lift it self upwards, without externall helpe: so man by reason of the corruptiō of sin doth alwaies tend downwards; that is, hee doth alwaies slide to the loue & desire of earthly things, but if he be to be lifted vp aboue, that is to the loue of heauenly things, he hath neede of the right hand of the highest. *ibidem.*

Euen as Iuie naturally seeketh for some post or tree, which it may leane vnto, or some wall, by which it may be supported,

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and creep aloft, it being not able to sustain and hold vp it selfe; and as a woman naturally seeketh for the supportation and shadowe of man, for she is an vnperfect creature, knoweth that the aide and helpe of man is necessarie for her; so mans nature being weak, seeketh supportation of god, and being needy & wanting many things, dooth seek for the shadow and refuge of God, *ibidem*.

As it is preposterous that the Mistresse should waite vpon the maide: so is it intolerable that the flesh should gouerne the spirit, and the appetite the reason, *ibidem*.

Euen as a Gloue is made for the vse of the hand; & a scabberd, that a sword may be sheathed in it; so also the heart of man is created for the vse of God, neither without him can any rest be found.

Euen as the body of man is created for the soule: so it shal be punished with the soule.

As water receiued into diuerse vessels, doth put on diuerse figures and shapes, according to the disposition and nature of the vessels: so doth grace infused into men; hence commeth the varietie of gifts, & yet the same spirit that infuseth them.

As snow beginneth and endeth in water: so man, how bigly soeuer he braue it, begā
in

in earth, and shall end where he began.

As the flower may be knowne by the smel: so a man by his wordes.

As they that are tenants at will, beare themselves very euen and vpright: so they that vnderstande that the house of their bodie is lent them of Nature for a short time, doe liue more temperately, and die more willinglie. *Seneca.*

As an cuill tree cannot bring forth anie good fruit; as rotten and wormeaten seede cannot ingender any thing, but like it self; and as from a poysoned and infected vessel we cannot drawe one drop of good wine: so since our lapse we are not able of our selues to produce any good work, but whatsoeuer springeth from vs, fauoureth of corruption and pollution.

As waxe cannot indure before the fire: so mans righteousnesse cannot stand perfect before God.

As Marchants alwayes prayse, and esteeme their wares & marchandise more then they are worth: so man doth his vertues, but when they are examined and prised by those which know them, as by the spirit of god & his prophets, they are altogether iudged as old rags torn, tied together & patched vp again, & as old images new

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gilded ouer, which outwardly haue glistering shew, but within are nothing but dust and durt, or as counterfeit money, which is of ill mettall howe goodly a print foeuer it haue.

Some dream when they are asleepe, that they haue found great treasure, and haue a great ioy in it, but after their wakning, they see that all is vanished like smoke, wherevpon they vexe and grieue themselves: so when man thinketh that hee is righteous, this is a dreame, which passeth through his spirits, and vanisheth as soone as hee is awake and deliuered from the darkenes of ignorance, wherein he was asleep & buried.

The arke of the couenant was but a cubite and a halfe high; the wheeles of the Cauldron were but a cubite and a halfe high, nowe we knowe that a cubite and a halfe is an vnperfect measure: so there is no man in this life perfectly perfect, seeing that the very highest is as the Arke in Moses Tabernacle, or as the wheeles in Salomons Temple, but a cubite and a halfe high, perfectly vnperfect, when hee beginneth, vnperfectly perfect when he endeth.

Euen as the silkworme keeps her bodie spare & empty, & vseth to fast two or three daies together, that she may stretch out her selfe

selfe the better, better, and spin her threed the finer: so man must endeavour to bring vnder his body, and as I may say, to dyet it for the nonce, that hee may no longer weaue the spiders web, but with the filke worme spin a new threed.

As the Viper perceiuing her olde skinne to be so stiffe that she cannot easily stretch out her selfe in it, strips it quite off: so wee which are by nature a generation of Vipers, must strip off our old skinne, and perceiuing we cannot well do our endeavour and stir our selues in the armour of *Saule*, we must with *Dauid* put it off, and put on the armour of light.

As Fletchers to make their shaftes flie steadily, peece them with Sugarchest, or Holly, or such like heauy wood: so wee must adioine, to that Aspe or Seruice tree, or such other light matter, which wee are all made of, the sweete Sugarchest of the Holy Ghost, that we may not bee vnsteady as arrowes of Aspe, nor yet slothfull in seruice, but seruent in spirit, seruing the Lorde.

Saint *Ambrose* reporteth, that the Bee being to flie home to her hiue, and fearing least if she shoulde bee taken by the waie with the winde, shee might perhaps bee
blown

58
The second part of
blowne about in the ayre, counterpeises
her selfe with a little stone, and so flies
straight home; so we must build our selues
vpon the chiefe corner stone, & be ground-
ed vppon the rocke, and established with
grace, that howsoeuer the raine fall, or the
floods arise, or the windes blowe, or what
times soeuer come, yet we may stande fast
in the faith of Christ.

As *Eue* deceiued *Adam*; so the flesh de-
ceiueth man. *Lodonicus Granatensis lib. 1.*
Ducis peccatorum.

The Moon being in the wane, is againe
renued: so is man after his death, at the last
resurrection.

The sunne appeareth againe after it set-
teth: so doth man at the sound of the arch-
angell.

The Sunne, the Moone, the stars, the sea,
the earth, trees, herbes, brute beastes, and
among these, Bees, Auntes and Shell fi-
shes doe forefeele and foresee a tempest:
so shoulde man forefeele and foresee his
owne daunger. *Plinius libro 8. cap. vlt.*

As things, that are bred vpon the earth,
are for the vse and commodity of man: so
one man should be for another.

As a vessel is known by the sound, whe-
ther it bee hole or broken: so are men pro-
ued

ued by their speach whether they be wise
or foolish.

Good Men.

AS the Laurel tree is not subiect to light
ning, nor hurt with that fiers violence:
so the iust man in the fire of tribulation is
neyther hurt nor impaired, but alwayes
continueth fresh and greene. *Stella de con-
temptu mundi.*

As in winter a fruitfull tree cannot bee
knowne from one that is vnfruitfull: so in
this worlde a good man can scarfelic bee
discerned from an euill man. *Hermas seu
Past.*

As cockell and darnell springeth vp a-
mong good corne: so euill men growe vp
with good men, & righteous people with
vngodly folk. *Cyprianus cōtra Demetrianū*

As a bird soone getteth out of a snare: so
good men, if they fal, soone rise againe. *O-
rigenes hom. 5. in Psal. 36.*

As the light of a candle is dimmed by
the brightnes of the sun: so al the works of
good men are obscured by the perfection
of Christ. *Origenes hom, 9. in Ezechiel.*

As wrestlers for a prize sustaine heate,
sweat

The second part of
sweate, dust and labour: so good men for a
crown must beare many things patiently.
Chrysost. hom. 1. de resurrectione.

As we say that that is a good body, that
can indure heat and cold, hunger & thirst:
so we say that hee is a good man, that can
generously and valiantly beare all the in-
uasions of sorrowe and greefe. *ibidem hom.*
5. de patientia Iob.

As a rich subiect compared to a weal-
thy King, seemeth poore: so the best men
compared to holy angels are found sinners.
Idem hom. 4. in 1. Timoth.

As the vnderstanding of a sinner is more
and more darkened: so the mind of a good
man is more and more enlightened. *Idem*
hom. 18. operis imperfecti.

In the vineyardes of *Engaddi* there is a
Tree, that when it is pricked, ointment
commeth out of it, but if it be not pierced,
it smelleth not so fragrantly: so it is with a
good man. *Ambrosius in Psal. beati im-*
maculati serm. 1.

As a house built vppon a rocke standes
firme against all tempestes: so a righteous
man building himselfe vppon the rocke
Christ stands strong against al the stormes
of Sathan, the world and the flesh.

As a tree that is planted by the water
side,

side, spreadeth out the roote vnto moystnesse, neither can the heate harne it when it cometh, but his leafe continueth green: so a good man that is planted by the waters of Gods grace, spreadeth out himselfe vnto euery good worke, neither doth the parching heat of persecution hurt him, nor the pinching cold of aduersitie benumme him, but he alwaies remaineth fruitfull.

The giftes of men are

dinerse.

AS not euery Painter is skilfull in euerie part of his Arte, but one excelleth in mixture of colours, an other in drawing of lines, an other in due proportiō: so among them that professe learning, one excelleth in Rhetoricke, an other in Logicke, an other in the Mathematickes, and others in other gifts.

So many men, so many

minde.

AS Tygers are driuen into madnesse by the sound of a tymbrell or a drum, in somuch that they teare themselues in peeces: so that which quiets good and ciuill
[minde,

The second part of
minde, driueth barbarous minde to furie
and rage. *Plut.*

As among so many thousand men, there
are no faces alike in euerie respect; so eue-
rie man hath his seuerall humour, and a
cranke in his brayn that another hath not.
Erasmus.

As the hearbe *Sagapene* is a foode ve-
rie acceptable vnto Asses, but present
poyson to all other liuing creatures; so
oftentimes that which offendeth one, is
a pleasure vnto another. *Plinius libro 24.*
Cap. 1.

As diuerse glasses make one thing to
appeare diuersly, according to the diuer-
sity of the glasses: so diuerse men doe in-
terprete one deede diuersely, according
to the diuersity of minde; that which
seemeth great to one, seemeth small to an-
other, one man esteemes it beautifull, an-
other deformed.

Some see better the thing that is neare
them, some see better a farre off; so some
looke better to other mens matters, then
to their owne, and some neglect all
mens businesses, and soley intende their
owne.

The continuall burning Mountayne
of *Chimera* is more enkindled with water,
but

but abated with haie : so some the more you desire them, the more inexorable they are, and they more you dissuade them, the forwarder they are. *Plin. lib. 2. cap. 106*

As the *Agath* stone is fired with water, but quenched with oyle : so some the more you intreate them, the colder they are : but if you neglect them, of their own accorde they will doe it. *Plinius libro 36. Cap. 19.*

Wicked and vngodly

men.

IF a mother should lay in a corner of her house, ratsbane or some other poyson to kill rats and mice, and it should be founde of her children, and eaten; woulde not that be to the destruction & ruine of her house, which shee purposed should haue beene a benefit? After the same maner wicked men doe preuent all good and wholsome doctrines, abusing them for themselues, which are deliuered for others, alwaies very studiously endeououring to defende the loosenes & dissolutenes of their life. *Lodo. Granat. lib. de deutoione.*

As one rotten sheep infecteth, be it neuer so great a flock; so one wicked and vicious
man

The second part of
man impoisoneth, bee it neuer so manie
folke.

As a Toade sucketh poyson from the
earth; so the wicked suck corruption from
vices.

As the salt floud quickly swels vp, and
as quickly sinkes down againe and turnes
to nothing: euen so and such is the prospe-
rity of the wicked.

As the smoke vanisheth, and as the wax
melteth before the fire: so shal the wicked
perish at the presence of God.

As vnder a good tree all beasts may rest,
but no creatures can rest vnder thornes,
but onely serpents: so by an honest man,
both good men and euill men may haue
peace, but by a wicked man none can bee
quiet, but serpents, that is, diuels, who haue
their lodgings in the breastes of wicked
men. *Chrysost. hom. 19. operis imperf.*

As good meates are vnwelcome to sick
persons: so are good counsels vnto wicked
men. *Idem hom. 4. in 1. Cor.*

As mad men cannot abide the cure of
the Phisitian: so wicked men cannot abide
the reproofe of a Preacher. *Theodorus ser-
mo. 1. de curandis gra. affectibus.*

As sore eyes cannot awaie with the
brightnesse of the Sunne: so wicked and
vngodly

vngodly men cannot away with the splendour of the trueth. *Petrus Chrysologus*

serm. 87.

A wheele tilts vp behind, and shootes downe before: so the wicked are forward to al badnes, but backward to al goodnes.

As a dry thistle flower is blowne awaie with the wind; as a thinne scumme is scattered abroad with a storme; and as smoake is disperfed here and there: so is the hope of the wicked.

A foole buildes his house vpon the sand: so an vngodly man grounds his hopes vpon the vanities of the world.

As y^e raging sea cannot rest: so a wicked man is neuer of a quiet & peaceable mind.

The heath, that groweth in the wilderness, is good for nothing but the fire: so the wicked are good for nothing but for fuel to make the fire of hell flame.

V Women.

AS Pigeons are taken with beanes, and children intised with Balles: so women are wonne with toyes.

As the beast *Chimer* hath a Lions face, but a Dragons tayle: so many women haue continent words, but vnchast works.

G

As

The second part of

As the brood-hen, that all the day long bestowes her paines in all the dust shee meetes with, sleepest at night hungrie and vnsatisfied: so doth that woman that bestowes her loue vpon many suters.

A dumbe Grasse-hopper is a wonder, because the whole kind of them is garrulous; and yet they saie, that there are some such about *Rhegyum* in Italy: so more admirable is constancie and silence in women, because their sex is mutable and loquacious, and yet they saye, that there are some such women in the kingdome of *Vtopia*.

As no man knowes where his shoe wringes him, but hee that hath it on: so no man knowes the disposition of a woman, but he that hath married a wife. *Plutarchus*.

As a Loadstone by a secrette in nature draweth Iron vnto it: so a woman by a *Secret in nature* draweth man vnto her.

As fire beeing touched doth burne: so a woman being touched doth kindle lust. *Hieronimus lib. 1. contra Iovinianum*.

As those hearbes do flourish that are planted by the riuer side: so those seedes of lust doe sprowte rankly that are nourished in the society and familiaritie of women.

men. *Nilus orat. 2. aduersus vitia.*

The temples of the Egyptians were build-
ed of verie fayre stone, and beautified
with gold, siluer, and luory, but if you sear-
ched into them, you should finde nothing
but a Cat, a Crocodile, or a serpent: so ma-
ny women are very beautifully adorned
without, but if you looke into them, you
shall find nothing, but enormous & adul-
terous minds. *Clemens Alexandrinus lib. 2
pedagogi, cap. 2.*

As stigmaticall brandes are notes of a
fugitiue: so counterfeit colors are tokens of
an whore. *Ibidem.*

As a golden ring is in y^e nose of a swine:
so is beauty in an vnchast woman. *Saloni-
us in parabolas Salomonis.*

As the stone of *Sicilia*, the more it is bea-
ten, the harder it is: so women the more
they are made of, the coyer they growe.

As a childe is won with a Nut, and lost
with an apple: so is a woman.

He that toucheth the Nettle tenderly is
soonest stung: the Flie that playeth in the
fire is singed in the flame: so he that dalli-
eth with women is drawen to his woe.

The soft droppes of raine doe pierce
the harde Marble; many strokes ouer-
throwe the tallest Oake: so a fillie

The second part of
woman in time may make such a breache
into a mans heart, as her teares may enter
without resistance.

A Rose is sweeter in the budde then full
blowne; yong twigs are sooner bent then
olde trees; white Snowe sooner melted
then hard Ice: so a woman, the yonger she
is, the sooner she is to bee wooed, and the
fayrer she is, the likelier to be wonne.

There is no sworde made of Steele, but
hath yron; no fire made of woode but hath
smoke, no wine made of grapes, but hath
lees: so there is no woman created of flesh
but hath faultes.

Chirurgions affirme, that a white veine
being stricken, if at the first there spring out
blood, it argueth a good constitution of
body: so if a faire woman hauing hearde
the sute of a louer, if she blush at the first
brunt, and shew her blood in her face, she
weth a well disposed minde.

As a Doue seemeth angry, as though she
had a gall, yet yeeldeth at the last to de-
light: so women pretend a great skirmish
at the first, yet are boorded willingly at
the last.

As castles that come to parle: so women
that delight in courting, are willing to
yeelde.

As

As Fish caught with medicines; so women gotten with witch-craft, are neuer wholesome.

As all Fish are not caught with flyes: so al women are not allured with personage.

Lions sawne when they are clawed, Tygers stoope when they are tickled, *Bucephalus* lieth downe when he is curried: so women yeeld when they are courted.

Arelus (whose Art was onely to drawe Women) painted *Venus Cnydia*, catching at the Ball with her hand, which she seemed to spurne at with her foot; the Myrr tree being hewen, gathereth in his sappe, but not moued poureth it footh like sirup: so women are neuer more coye then whē they are beloued, yet in their minds neuer lesse constant, seeming to tye themselues to the mast of the ship with *Vlisses* when they are wooed, with a strōg cable, which being well discerned, is a twinde thredde, throwing a stone at the heade of him, vnto whome immediatelie they cast forth an Apple.

Younge is the Goose that will eate no dates; and a very ill Cocke that will not crow before he be olde, and no right Lion that will not feed on hard meat before he see the sweete milke; so a tender Virgin

The second part of
God knowes it must bee, that measureth
her affections by her age, when as natural-
ly they are inclined to play the Brides be-
fore they be able to dresse their heades.

Instrumentes sound sweetest, when
they be touched softest: so women are wi-
sest when they be vsed mildest.

The horse striueth, when he is hardly
rained, but hauing the bridle, neuer stir-
reth: so women are starke madde if they
be ruled by might, but with a gentle raine
they will beare a white mouth.

As fire is hotte as well in the coldest re-
gion of the North, as in the furthest Sou-
therne paralell; & as grasse is of the same
colour in Egypt as it is in Iewrie: so women
wheresoeuer they be bred, be *Mala nece-
saria*. Robert Greene.

As the Diamondes in *India* bee more
harde then the Cornish stones in England
and as the Margarits of the west are more
orient then the Pearles of the South:
womens affections are affected after the
disposition of the clime wherein they are
borne: although *Auicen* in his *Aphor-
ismes* setteth downe this conclusion, that
thornes nowhere growe without priores
nor nettles without stinges. *Idem*.

As the people *Hyperborei*, spurne liquorice wth their feet, and yet secretly slake their hunger with the iuice thereof : so coie wantons seeming to contemne their su-
ters motions, stande in deadly feare, least they shoulde leaue of their amorous pas-
sions,

As pumice stones are light and full of holes : so are those women that haue as many louers, as their heartes haue entranc-
ces for loue.

As the earth yeelds weedes as well in the lowest valleyes, as in the highest mou-
taines : so women are vniuersally *Mala necessaria*, wheresoeuer they bee either bred or brought vp. *Greene.*

As the Lapwing runneth away with the shell on her head, as soone as she is hat-
ched: so many girles no sooner out of cra-
dell, but they looke for husbands, as soone as they touch the teenes they think them-
selues nauigable.

As when *Nilus* ouerfloweth before his
time, Egypt is plagued with a dearth : as y^e
trees that blossome in February, are nipa-
ted with the frostes in May : & as vntime-
ly fruites haue neuer good fortune : so
those women that are wooed & won ere
they be wise, sorrowe and repent before
they

44 The second part of
they be olde.

As the Diamondes are tried by cutting of glasse; the Topace by biding the force of the anuile; the Sethin wood by the hardnesse; so womens excellencie is discovered in their constancie.

As the Hartes in *Calabria* knowing *Dictamum* to be deadly, yet browse on it with greedinesse; and as the fishe *Mugra* seeing the hooke bare, yet swalloweth it with delight; so women foresee, yet doe not preuent, knowing what is profitable, yet not eschewing the preiudice.

As the eye of the *Basiliske* pearceth with preiudice; the iuyce of *Celidony* is sweete, but it fretteth deadly; and as *Circes* cuppes were too strong for al *Antidotes*; so womens flatteries are too forceable to resist at voluntarie.

The tallest Ashe is cut downe for Fuell, because it beareth no good fruite; the cow that giues no milke, is brought to the slaughter, the drone y^e gathereth no Honey is contemned: so the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as *Homer* reporteth.

As the loue between man & mā proceedeth of the similitude of manners: so the

loue

loue betweene man and woman issueth
of the sinceritie of the heart.

The Phisitian saith, it is daūgerous to minister Phisicke vnto the Patient, that hath a colde stomacke and a hotte liuer, least in giuing warmth to the one, he inflame the other: so verely it is harde to deale with a woman whose wordes seeme feruent, whose heart is congealed into harde Ice least trusting their outward talke, hee bee betraied with their inwarde trechery.

As it is the eye of the maister, that fattereth the horse: so it is the loue of the woman that maketh the man,

The sweete songes of *Calipso*, were subtile snares to entice *Vlysses*; the Crab then catcheth the Oyster when the sunne shineth; *Hiena* when she speaketh like a man deuisseth most mischeefe: so wanton women when they bee most pleasant, pretend most mischeefe.

As thou learnest of *Alexander* continencie in not viewing the beauty of *Darius* wife; temperance of *Cirus*, in not beholding the heauenly hewe of *Panthea*; abstinence of *Romulus* in not drinking wine, be it neuer so delicat; plainnesse and simplicitie of *Agésilas* in despising costlie apparrell, bee it neuer so curious:

so

The second part of
so learne of *Diogenes* to detest women be
they neuer so comely.

As the fore eye infecteth the sounde: so
the society with women breedeth securi-
ty in the soule, and maketh all the fences,
fencelesse.

The tree *Silvacenda* beareth no fruit in
Pharo: the Persian tree in *Rhodes* doth on-
ly wax greene, but neuer bring forth ap-
ple: *Amonius* and *Nardus* will onely grow
in *India*: *Balsamum* only in *Syria*: in *Rhodes*
no Egle will build her nest: no Owle liue
in *Creete*: so no wit will spring in the will
of women. *Iohn Lily*.

As *Socrates*, *Plato* & *Aristotle* affirmed
that women were fickle and inconstant: so
Pindarus, *Homer*, *Hesiod*, *Ennius* and *Vir-
gil* auerred that they were framed of con-
traries.

As *Mantuan* doth rayle on women in
his *Eclogs*: so *Euripedes* doth exclaime of
them in his *Tragedyes*.

As *Martiall* hath taunted women: so
Propertius hath quipped them.

As some for inconstancy compare wo-

men

men to Chamelions, Polipses, and wether
cockes: so some for their alluring and in
chating cal them Sirens, for craft *Calipsoes*,
for subtilty Serpents, & for cruelty Tigres.

As *Daphne* for nicenesse was turned in
to a tree: so *Anaxarete* for crueltie was
transformed into a stone.

As *Horatia* with daintinesse did hurte
her selfe: so *Phyllis* through too much loue
did hang her selfe.

As *Cleopatra* at the death of her *An-
thony* did sting herselfe to death with Ser-
pentes: so *Hylonome* did sleie her selfe
at the death of her *Cyllar*.

As *Alceste* was content to loose her life
to preserue her *Admetus*: so were the *My-
nian* wiues to preserue their husbands.

Ulysses though he detested *Calipso* with
her sugred voice, yet hee embraced *Pe-
nelope* with her rude distaffe: so though one
abhorre the beauty of a whorish Curte-
san, yet hee neede not abtaine from the
companie of a graue maiden.

Though the teares of the Hart be salt, yet
the teares of the Bore be sweet: so though
the teares of some women be conterfet to
deceiue, yet the teares of many be currant

to

The second part of
to trie their loue.

Some one Rose will bee blasted in the bud, some other neuer fall from the stalke; the Oake will bee soone eaten with the worme, the walnut tree neuer: so some women wil be easily enticed to folly, some other neuer allured to vanity.

As the Mint-maister is not grieued to see the coiner hanged, nor the true subiect the false traitour araigned, nor the honest man the theefe condemned; so honest women ought not to be grieued to see lewde women writ against, and whores and curtesans to be railed at.

As *hic Ignis* is latine for fire in the chimney; and *hoc Ignis* latine for fire on the table: so *hac Ignis* is latine for fire in the bed.

As there hath beene an vnchast *Hellen* in Greece: so there hath beene also a chast *Penelope*.

As there hath bin a prodigious *Pasiphaë*: so there hath bin a godly *Theocrita*.

As some haue desired to be beloued, as *Iupiter* loued *Alcmena*: so some haue wished to be embraced, as *Phrigius* embraced *Pieria*.

As there hath raigned a wicked *Iezabel*: so hath there ruled a deuout *Debora*.

The sowre crab hath the shew of an apple

ple as well as the sweet Pippin, the blacke Rauē the shape of a birde as well as the white Swan: so the lewde wight hath the name of a woman as well as the honest Matrone.

There is great difference betweene the standing puddle and the running streame, yet both water; great oddes between the Adamant and the Pommice, yet both stones: a great distinction to bee put betweene Vitrum and the Chrystall, yet both Glasse: so there is great contrariety betweene *Lais* and *Lucretia*, yet both women.

One may loue the cleere conduit water though hee loath the muddy ditch, and weare the precious Diamond though he despise the ragged bricke: so one may also with safe conscience reuerēce the modest sex of honest maidens, though he forswear the lewd sort of vnchast minions.

As Spiders conuert to poison whatsoeuer they touch: so women infect with folly whomsoeuer they deale withall, *The pe-
tite Pallace of Pettie his pleasure.*

As he that toucheth Pitch, shalbe defiled therewith: so hee that vseth womens company, shalbe beguiled therewith, *Greene*
As *Iupiter*, *Mars*, and *Hercules* for their
valiant.

The second part of
valiant acts accounted Gods of the pay-
nims, were ouercome and made slaues by
the inchantment of women: so strong
Sampson, holy *David* and wise *Salomon*
were ouerthrowne by women.

As *Venus* yeelded to her darling *Adonis*
without any fute made on his parte: so the
Dutchesse of *Saroy* went on pilgrimage to
the knight *Mendoza*,

As *Oenone* pleaded her right with *Paris*:
so *Dido* let *Aeneas* vnderstand how deep-
ly she desired him.

As *Scilla* made loue to king *Minos*: so
did *Medea* to *Iason*.

As *Brysis* befought the good will of
Achilles: so *Adalesia* made loue to *A-*
lerane.

As *Portia* the daughter of *Cato*, hea-
ring of her *Brutus* death at *Philippi* swal-
lowed hot burning coales to followe him,
as *Plutarke*, *Valerius Maximus*, and
Martiall doe write: so *Gunnilda* the wife
of *Asmunda* King of Danes, hearing that
her husbande was slaine in the wars, slew
her selfe with a sword, to accōpany him
in death, whome she had dearelie loued in
life, as testifieth *Saxo Grammaticus*, in
his first booke of the Danish historie.

As trusty *Thisbe* did goare her gorgeous
body

body with the same sworde, wherewith princely *Pyramus* had prickt himselfe to the hart: so true harted *Iulietta* did die vpon the corps of her dearest *Romeo*.

As a rusty Rapier is no trusty Rampier to defende a man, though the Scabberd be of fine Veluet: so a woman with foule conditions, is courselie to bee accounted of, though her face bee faire, and body beautifull. *The Petite Pallace of Pettie his pleasure.*

As the yeare doeth consist of foure seasons, the Spring, Summer, Autumne and Winter; And as mans bodie doeth consist of foure complexions, Choler, Bloude, Flegme, and Melancholie: so the comelie partes of a Woman doe consist in foure poyntes, that is, to bee a Shrewe in the Kitchin, a Saynt in the Church, an Angell at the bourde, and an Ape in the bed, as the Chronicle reportes by Mistresse Shoare Paramour to King Edward the fourth.

As the kinde Spaniell the more hee is beaten, the sonder he is: so the women of *Russia* the oftner their husbandes beate them, the better they loue them. They will not bee perswaded that their husbandes
loue

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loue them, except they beate them. *Richard Hackluyt in his Booke of English Voyagers in the description of Russia.*

As *Aetna* is too hotte, and *Caucasus* too colde; so it is naturally incident to women to enter into extremities, they are either too louing, or too loathing; too courteous or too coye; too willing, or too wilfull: too mercifull, or too merciles: too forward, or too frowarde: too fiendly, or too fiendly: the meane they alwayes meanelly accout of: as it is reported of *Maria Stuarta* Queene of Scottes, in *Actione contra Mariam Scotorum Reginam*.

The Soule.

EVEN as in a bright and cleare glasse the sunne beames doe make the greater splendour: so in a purified and cleare soule the beames of the diuine truth doe shine more clearely. *Lodouicus Granatensis in lib. de deuotione.*

As twice in a day we refresh our bodies, that is, at dinner, and at supper: so also twice a day wee ought to giue due nourishment vnto our soules. *Ibidem.*

As ordinary nourishmēt is necessary for the body, because the naturall heate doth
alwaies

alwaies consume and wast the substaunce of man, and therefore it is necessarie, that it be repaired on the one side, as it is decayed on the other; so the soule hath in it a pestilent heat (which is the concupiscence & euill inclination of our appetites) consuming and wasting all good, therefore it is needeful that that be daily repaired by deuotion, which is wasted & decayed by that hurtfull and pestilential heat. *ibidem.*

As they y haue the charge & keeping of a clock, are wot euery day twice to wind vp the plūnets, for they of their owne proper motion do by little and little descend, and draw towards the ground; so they that desire to keepe their soules vpright, and well ordered, ought at the least twice a day to erect and lift vp her weights, seeing that our wretched nature is so inclinable to things below, that it alwaies endeouureth to sinke downwards. *ibidem.*

As a precious stone is not inclosed in earth, but in gold: so doth not God put his souerain balme, but into a pure soule, clean and free from filthy and enormous corruption. *ibidem.*

As a liuing body not only feareth death, but also feuers, wounds, yea and the itch & scabs, albeit they be small; so a soule, that

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liueth

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liueth in grace, not only feareth & abhorreth grosse and hainous finnes, but also thole, that seeme of lesler moment, and do make way and entrance to those that bee grosser. *ibidem.*

As a still and calme water is fitter and more disposed to represent the images & shapes of things, no otherwise the a glasse: so also in a quiet and calme soule al things are represented most cleerely and perfectly. *ibidem.*

As two seasons are necessarie for corne cast into the earth, a colde season that it may bee hardened, and take deepe rooting, and a warme, that it may increase and sproute aboue the earth: so are both seasons necessarie for our soules, a warme season that they may increase in charity, & a cold y they may be rooted in humility. *ibid.*

As ground wel watered in the morning, by the coolenes & temper doth al that day defende the hearbes planted in it from the heat of the sun: so let the soule of the righteous be watered in due season, & by prayer be wel moistned in God, that it may alwaies haue in it selfe the continuall coole of deuotion, by which it may be defended from the loue of the world. *ibidem.*

As the body is the instrumēt of the soule:
fo

so the soule is the instrument of God. *Plut.*

As a tame bird if she be long nourished in a cage, and be let go, yet endeuoureth to returne thither againe: so our soule being long resident in this body, is not easily separated from it: but the soule of a childe doth easily depart hence. *Idem.*

As a torch put out if it bee forthwith put to the fire, by and by recouereth light: so a soule the lesser time it staieth in the body, it sooner becommeth like vnto it selfe. *Idem.*

They that are manumitted and set free, doe nowe those thinges of their owne accorde for themselves, which they were wont to doe for their Lordes: so now the soule doeth nourish the bodie with much labour, and many cares; but afterwards beeing free, it doeth nourish it selfe with the contemplation of the truth, neyther canne it bee sundred from it. *Idem.*

As they that haue their feet vnder other mens tables, and dwell in other mens houses, are vexed with many discommodities, and do alwayes complaine of one thing or other: so the soule doth now complaine of the head, now of y^e feet, now of y^e stomack, now of one thing, now of another, signifying that

The second part of
that she is not in her owne house, but that
she must go hence very shortly. *Senec.*

The Minde.

A San euen ballance is alike inclined to
either side, and swaied of it selfe to nei-
ther: so is a doubful mind. *Plut.*

As they that pound Frankinsence, albe-
it they wash their hands, yet a good while
after do sinell of that odour: so the minde
beeing long conuersant in honest busines-
ses, wil long preferue a pleasant memory
of it. *idem.*

As those beastes that haue their hooves
hardned in rough & sharpe waies, can easi-
ly abide any waye, whereas the hooves of
those beastes are easily broken that are fed
and fatted in ranck and fenny pastures: so
the minde that is accustomed to brooke
hardnes, is not easily offended. *Seneca.*

A flame can neither be held down, nei-
ther can it reſte: so an honest minde and
well disposed, is by a naturall inclination
caryed vnto those thinges that be honest.
Seneca.

Young trees are bended which waye we
will; heat doth vnwarp crooked bords, &
that

that which is borne for some other vse is brought to our bent: so much more doth the mind receiue any forme, beeing more flexible & obsequious the any humor, *Sen.*

As a disease in the body is vnderstoode before hand by heauines and indispositiō: so a weak mind by some disturbance doth foresee some euil that is coming vnto it, *Se.*

As first the humor is to be purged, whēce madnes proceedeth, & afterwards the mā is to be admonished; otherwise he that admonisheth a mad man how hee ought to go, and how to behaue himselfe abroad, is more mad then he that is franticke: so first the minde is to bee freed from false opinions, and then the precepts of Philophy are to be instilled into it, *Seneca.*

As when children learne first to write, their handes are helde and directed; and afterwarde they are commanded to followe their copy: so first the minde is to bee led by rule, vntil it canne rule it selfe.

Seneca. If Iron be placed between an Adamant and a load stone, it is now caried this way, now that way: so a doubtful and wauering mind is sometimes caried to that which is honest, and sometimes by headstrong affections it is haled to the contrary.

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As *Venus* had her mole in her cheek which made her more amiable; *Helen* her scar in her chinne, which *Paris* called *Cos Amaris*, the Whetstone of Loue, *Aristippus* his Wart, and *Licurgus* his Wen: so in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercast with some vertue. *John Lily*.

The goods of the

Minde.

THe Sun-beames although they touch the earth, yet they are there, whence they are sent: so the minde of a wise man although it be conuersant here and there, yet it is with himselfe. *Seneca*.

As the foolish vulgar people with great labour, and with great cost doe seeke for remedies and medicines which growe in the furthest *Indies* and in *Ethiopia*, when they springeth in their gardens, which can better cure them: so with great endeuour we seeke for abroad the furniture of a happy life, in Empire, in riches, and pleasures, when it is in our mindes and soules, which doth make vs happy.

The

The diseases of the Minde.

IF the fountaine be muddy and troubled, whatsoeuer streams from thence cannot be pure: so if the mind be infected with euil affections, it doth vitiate all things that come from it; but the contrary hapneth, if it be pure and peaceable. *Plut.*

As *Xenophon* admonisheth, we shoulde especially remeber to honour God in prosperity, that if at any time neede and necessity fall vpon vs, wee may boldly goe vnto him, as being already our friende: so those sayings which may cure the diseases of the mind are long before to be prouided, that when wee haue neede, they being familiar vnto vs, they may easily helpe vs. *idem.*

As fierce and cruell dogs barke at euery noise, but are quieted only with that voice they knowe: so the diseases of the minde when they rage cannot bee restrained, except the sayinges and admonitions bee knowne and familiar, which may correct them being moued. *idem.*

As a sicke body can neither endure heat nor colde: so a sicke minde is alike offended in prosperity and aduersity, *idem.*

The second part of

They that cast & vomit sailing vpon the sea in a ship, do thinke that they should be better if they went out of that ship into a foist or galley; but it is to no purpose, they carrying about with them fearefulnes and choler: so they in vaine doe change the course of their life, who doe beare about with them the diseases of the mind. *idem.*

To them that be sicke all things are tedious and troublesome, they loath their meat, they accuse their Phisitions, and are angry with their friends, but their health being restored all things are pleasant vnto them; so to a sick mind euery kind of life is vnpleasant, but to a sound mind no kind of life is vnpleasant. *idem.*

One cough doth not breed the cōsumption of the lungs, but that which long continueth; so one errour doth not forthwith beget a disease of the mind. *Seneca.*

As some doe alwaies carry about with them precious stones, against diseases, bewitchings, drunkennes, thunder and lightning, against ruines & such like euils: so behoooueth vs to haue alwaies at hād some precepts of Philosophy against the diseases of the mind, as against lust, anger, ambition, couetousnes and such like.

The Heart.

EVEN as he that would play vpon an harp,
or anye other instrument of Musicke,
ought before all things to haue his strings
well tuned, that they may fitly and melo-
diously agree one with another: so it is ne-
cessarie also that our heart (seeing it is the
chiefe instrument of that heauenly Mu-
sicke) be first well tuned and prepared, for
there can bee no harmonious consort in a
iarring and vntuned instrument. *Lodonicus
Granat. lib. de deuotione.*

As milke, and many other meates are so
delicate and daintie, that the verie ayre
doth taint them, and make them vnfaui-
rie; and the vntemperatenesse of the aire,
as some affirme, doth put a Lute or a Harp
out of tune: so great, or without doubt
much greater is the tenderneffe and dain-
tinesse of mans heart, and is troubled for
lesser cause. *ibidem.*

Euen as the sight of the eyes is hurt
with a small thing; and the brightnesse of
a glasse is stained and obscured with a litle
breath: so a much lesser chaunce, and a
much lighter hurt is inough to dimme the
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brightnesse of our heart, to darken the eyes
of

The second part of
of our soule, and to disturbe together
with our deuotion, all our good affections,
ibidem.

As painters are wont first to mundifie
and whitelime the table, in which they
paint: so also the table of our heart is first
to be wiped & whited, in which the image
of God shalbe pictured and formed. *ibid.*

As an handmaid, that worketh in the
presence of a Queene, standeth before her
Lady with great grauitie, with presentnes
of mind, and orderly composition of bo-
die, making notwithstanding neither losse
nor delay in her work; so the heart of man
hath such aptnes & promptnes, that with
due reuerence and attention it may be lif-
ted vp to that maiestie, which filleth hea-
uen & earth, not omitting nor neglecting
any of those things it doth. *ibidem.*

As there is nothing which dooth more
stir vs vp vnto good, then the vigour and
strength of the heart: so there is nothing,
which doth more extinguish heat and fer-
uour in vs, then the weaknesse and fain-
ting of the same. *ibidem.*

As that is the best way to driue danger
from cattel, to keepe them from feeding in
daungerous places: so also it is needful that
we do, if wee will driue away the dangers
of

of a scrupulous heart. *ibidem.*

Euen as a stone is moued more swiftly, when it approacheth nearer his Center (as the Philosophers say) because it nowe beginneth to tast and feele the vertue and conueniencie of his naturall place: so also mans hart created of God, is more strongly moued, when it now beginneth to feele and tast somewhat of his creator. *ibidem.*

As a moorish and fenny lake doth send forth many grosse vapours, which doe so darken the aire, that scarce any thing can be seene clearly in it, till the Sun dissolueth them: so our heart dooth cast forth such mists and fogs of cloudie cogitations, that nothing can be well discerned in it, vntill they bee dissipated and disseuered by the heate of deuotion. *ibidem.*

As the heart is the beginning of all our works: so according to the qualitie and affection of our heart, such also is the qualitie & affection of our works proceeding from it: which thing also we see in water flowing from a fountain: if the fountain be muddy and troubled, the water wil also be muddy & troubled: but if the fountaine be clear & bright, the water wil be so too. *ibi.*

Euen as a yong set or slip cannot be grafted into a tree, vnles first that brāch be cut off,

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off, into whose place it is to be inserted : so the diuine will cannot be grafted into our heart, vnlesse first our owne will be lopped away ; for these two willes are contrarie the one to the other. *ibidem.*

Euen as water of his owne naturall motion doth alwayes slide and drop downewardes, and if any one desireth to hinder that passage, hee profiteth nothing, for it will seeke for some corner or chink, which it may breake through : so also our heart is alwayes readie bent to all kinde of pleasure, so that if silence bee imposed vpon it, and any one thing be denied vnto it, forthwith it swelleth and rageth, now winding this way, nowe that way, seeking for a vent, and neuer resteth till it hath satisfied the lust. *ibidem.*

As working vessels are preserved from breaking by vent : so wofull hearts are deliuered from bursting by words.

The stone *Tirrhenus*, so long as it is whole swimmeth, but being once broken sinketh : so the heart of man beeing once broken, it soone sinketh, and being diuersly distracted, it is easily ouerwhelmed.

Almightie God concerning the East gate of the Temple sayth thus ; This gate shall be shut, and shall not be opened, and
no

no man shall enter by it, because the Lord God of Israel hath entered by it : so although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at other gates, yet it must keepe the East gate, the most illuminate and highest power and part of it, continually shut against all men, yea against all the world, and opened onely to one thing, that is, to God, who hath alreadie entered into it, and enlightened it with his spirit.

As at the window of Noahs arke, there entred in no mist, no water, nothing else but one thing onely, which is light : so at this East gate, no mist of humane errors, no water of worldly cares may enter in, but onely the light of heauen, and a sanctified desire to be fast knit, and perfectly vnited, by faith and loue to God.

As the Altar of perfume was placed close to the golden Censer, verie neare the Mercie seate : so a Christian heart, which is a spirituall Altar of perfume, and a sweet saueur to God, must alwaies approch nearer and nearer vnto the throne of Grace, and continuallye higher and higher ad-uaunce it selfe to him that is the highest and holiest of all.

The second part of

As in a Well, except there be some water in it, we cannot easily see the baggage that lyeth in the bottome: so in the depth of the heart without teares wee cannot see our finnes.

Conscience.

AS Honie is not onelie sweete of it selfe, but also it maketh that sweete, which before was not sweete: so a good conscience is so merrie and so pleasant, that it maketh all the troubles and tribulations of this world seeme pleasant and delightful. *Lodo. Granat. lib. 1. Ducis peccat.*

As they that sit at a banquet are made merrie by the varietie of meates and dainties cates, and by the presence of their friends, with whom they liue: so the righteous are made merrie by the testimonie of a good conscience, and by the sweete fauour of the diuine presence. *ibidem.*

As the tast of delicious meat cannot sufficiently bee expressed nor described with words to him, who heretofore hath not tasted of it: so neither the ioy & comfort of a good conscience to him that neuer felt it. *ib.*

As the morning sun when it is scarcely risen, and is not yet seene, enliveneth the world

world with the nearnesse of his brightnes:
so a good conscience although it bee not
fully & plainly known, yet it reioiceth and
gladdeth y^e soul by her good testimony. *ibi.*

As a shadow doth alwayes follow the
bodie: so feare and desperation in al places
and at all times do waite vpon an ill con-
science.

As persecution procureth a death to
the bodie: so a conscience despairing assu-
reth death to the soule.

As the herbe *Nepenthes*, so much com-
mended of *Homer*, being put into Wine,
driueth away all sadnesse at a banquet: so a
good conscience being placed in vs dooth
abolish all the tediousnesse of life.

As true loue towards a woman doth not
desire a witnes, but hath a inough, if it en-
ioy her alone: so is a wise man content-
ed only by the testimonie of a good con-
science. *Plut.*

As a beautifull face is grateful and accep-
table in the sight of man: so is a cleare con-
science beautifull in the eies of God. *Chri-
stomus hom. 6. operis imperfecti.*

If thou castest a little sparke into a great
deepe, it is soone quenched: so a good con-
science doth easily mittigate al griefe. *idem
hom. 25. de viarecta.*

As

The second part of

As there is no raine without cloudes : so there is no pleasing of god without a good conscience. *Marcus Eremita, de his qui putant ex operibus iustificari.*

As a brazen wall is a good defence vnto a Citie : so is a good conscience vnto a man. *Lodonicus Vines introductione ad sapientiam capite ultimo.*

As gowtie diseases are full of feare : so are ill consciences full of suspition. *Plut. in Apophth. 231.*

As the shadow followeth the body : so an euill conscience doth follow a sinner. *Basilus, apud Antonium in Melissa, part. 1. sermon. 16.*

Doctors and Doctrine.

EVEN as a plaister is of no vse, if it be not applied to the wound, and to the diseased place : so neither are precepts nor doctrine auailable, if by education they be not applied to the life. *Lodonicus Granat. lib. 1. Ducis peccatorum.*

If thou wilt put any good thing into Botte ls and Bladders, thou must first put the winde and the aire out of them : so thou must put pride and disdain out of his mind whom

whom thou wouldst teach. *Plut.*

As the seed of a fallow tree cast away before it bee ripe, dooth not onely bring forth nothing, but is a medicine to procure sterilitie in women, that they maie not conceyue: so the speeches of them that teach, before they be wise, do not onlie shewe themselues to be fooles, but doe infect their auditors, and make them indocible. *Plin. lib. 16. cap. 27.*

As a consort consists of diuerse voyces: so erudition is a mixture of diuerse disciplines. *Seneca.*

The meate that swimmeth in the stomacke, is no meat but a burthen; but the same being digested, doth passe into blood and strength: so those things, which thou readest, if they remaine vnconcocted in thy memorie, they do thee small good; but if they bee digested into thy disposition, then they make thee better learned. *Seneca.*

The earth which bringeth foorth salt, bringeth foorth none other thing: so wittes fruitfull in learning, are not of such validitie in other matters, *Plin. lib. 31. cap. 7.*

Wine powred into vessels made of Yew, becomes deadly: so erudition otherwise

The second part of
wise wholesome, if it fall into a pestilent
nature, becommeth daungerous by his
maners.

As the Lawrell alwayes continueth
greene; so the fame of learning dooth
neuer waxe olde nor wither. *Plin. lib. 15,*
cap. 30.

As they that are of a ranke smell, doe fa-
uour more rammish, when they are an-
nointed: so the rumour of naughtinesse is
more filthie, when the celebrite of lear-
ning maketh it more conspicuous, and
more common in the mouthes of men.

As a precious stone is a little thing,
and yet is preferred before great stones:
so learning and doctrine is but little in
shew and ostentation, but great in value
and price.

Artes and disciplines.

AS they that often frequent theaters and
play houses, with their pleasure doe
also reape some profite: so Artes and
Disciplines besides their pleasure and dig-
nitie, do bring also profite and commodi-
tie. *Plut.*

A tree of her owne nature dooth bring
forth but one onely fruit, but by grafting
become

becomes loaden with fruites of diuerse kinds: so he that followeth his owne nature, is alwayes the same; but hee that is guided by Art, is vnlike himselfe. *Plin.lib. 17.cap. 14.*

The Furbot, the Skate, the Raie, and the Puffen being most slow fishes, yet haue often found in their bellies the Mullet, being the swiftest of al fishes, which they take by cunning and policie: so many by Art and skill do far excell those that be mightier in riches and strength. *Plin.lib. 9.cap. 42.*

Plutarch testifieth that he sawe in Africa dogges carying stones into the water, till the water was risen so high that they might lappe of it; the like he reporteth of a dogge casting little stones into a pot of pottage, til they rose so high that he might eat them: so that which is wanting vnto vs in strength, is to be supplied by Art.

As great waights which can bee lifted vp by no mens strength, are easily drawne aloft by engins and deuices: so that which thou canst not do by force, thou maist easily atchieue by arte and reason.

As in houses there are portals before the entrye; and as Cities haue suburbs by which they are gone into: so before the vertue the liberall Artes are placed, for

The second part of
it is gon vnto by this way. *Philo de congres-*
su quarenda eruditionis gratia.

As the Gate is the entrance into an
house: so learnings encyclopedarie is the
entrie vnto Vertue. *Idem lib. de profu-*
gis.

As the sight dooth receiue light from
the ayre: so the minde doth receiue light
from liberall disciplines, that it maie be
made more sharpe and piercing for the
mysteries of Philosophie. *Aristoteles apud*
Laertium, lib. 5. cap. 1.

As those first letters, by which children
learne their elements, do not teach the li-
berall Artes, but are as an induction vnto
them: so the liberall Artes doe not bring
the minde vnto vertue, but prepare it, and
make it fitte for vertue. *Seneca. Epist.*
89.

As the diggers of welles many times do
not finde the water they seeke for: so they
that seeke for perfection and felicitie in
Artes, doe misse of their ende. *Philo lib. de*
Plantatione, Noe.

Education.

AS many vnprofitable weedes grow in
a field, which are naught themselues
but

but yet are the signes of a fertile and plentiful ground, if any man woulde till it; so manie unrulie affections of the minde being badde of themselves, doe argue no badde wit, if education did rightlie applie them. *Plut.*

There is not almost any tree, but it waxeth wild and crooked, if it want culture: so there is no wit so happie, but it degenerateth without orderly education. *Idem.*

They that bring vp horses wel, do teach them to obey the bridle: so he that will instruct children, must first make them attentive. *idem.*

There is no horse that well brooketh his Rider, but hee that is tamed by Arte and cunning: so there is no witte, but it is barbarous and wilde, except it be tamed by education, and trained to moderation by precepts. *idem.*

There is no beast so wilde, which is not tamed by skill: so there is no wit so rude and clownish, which by education groweth not milde. *idem.*

As husbandmen vnderprop yong trees, that they may encrease & grow straight: so hee that educateth yong wits, addeth precepts, and wholesome admonitions, least they wander awrie. *idem.*

The second part of

As Corke is in vaine tied to Nets, that they may swimme, if the Leade be so proportioned that it drawes them vnder water; so we are instructed in vaine in the precepts of well liuing, if our wickednesse wil not suffer vs to arise out of foolishnesse; *idem.*

As a field vntilled, doth not onely remaine vnfruitfull, but also doth bring forth manie weedes: so youth capable of reason, except it bee exercised in honest precepts, doth not onely not become good but runneth into many vices, *idem.*

A Beare doth bring forth shapelesse whelps, and doth forme them by licking: so it is meete that a yong wit be polished by long industry. *Plin. lib. 8. cap. 26.*

The yong Cuckow being a bastard deuoureth the legitimate birdes, and the dam too: so many brought vp with great cockering, as Cockneys bee, ouerthrow their educators *Plin. lib. 10. cap. 9.*

A tree vnfruitfull of it selfe, by grafting becommeth fruitfull: so a slender wit by good education may be brought to verie good passe. *Plin. lib. 17. cap. 14.*

A tree of the owne nature, dooth beare but one fruit; but by grafting bringeth forth many kin des: so they that haue no thing

thing but their own nature to direct them, do alwayes pipe one tune, but they that by education growe artiftes; haue many harmonious Diapasons.

As there be certaine fountaines, that by drinking of them do change the skinne and haire of man and beast into white and blacke: so in the countenance and foreheade of a man doth shine, with what precepts hee hath beene indued, and from what authours he hath drawne the conditions of his life.

As potters clay and mortar, while they are moyst and soft, are easlye fashioned to anie likenesse: so young rude mindes are fitte for anie discipline. *Plin. lib. 36. cap. 24.*

As the herbe *Fenegreeke*, the worse it is vsed, the better it prospereth: so some children the lesse they are cockered, the better they are. *Plin. lib. 18. cap. 16.*

Mortar is presentlye to bee vsed, because it quickelie hardeneth and dryeth: so young yeares is foorthwith to bee framed to learning and good maners, before it growe hard, and will not admit the hande of the fashioner. *Plin. lib. 36. cap. 24.*

The Adamant is mollified by one thing, other-

The second part of
otherwise it yeeldeth not to the Smithes
hammer : so there is no wit nor dispositi-
on so rustical and sauage, but by one thing
it may be ordered and tamed. *Plinius lib.*
37. cap. 4.

An Ape dooth almost kill her young
ones by embracing them : so manie Pa-
rents do corrupt their children by immo-
derate loue and affection in their bringing
vp *Plin. lib. 9. cap. 54.*

In the tillage of ground, first it is meete
that the grounde bee good, next that the
tiller bee skilfull, and then that the see de
bee good : so in the tillage and culture of
the minde, the nature and disposition of
the childe doth resemble the earth, the
schoolemaster the tiller, and the wholsom
instructions the seede. *Plutarchus de li-*
beris educandis.

As cart wheelles bended by force, can
neuer againe bee brought to their former
rectitude : so some wittes depraued by
education, can neuer againe be corrected.
Idem in Moralibus.

As ground the better it is, the more it is
spoyled, if it be not tilled : so wits the riper
they are, the worse they become, if they be
not instructed. *ibidem.*

As all grounds are not fruitfull, that

are tilled; so all wits doe not bring forth fruit, that are well educated. *Cicero libro 2. Tusc. quest.*

As an husbandman delighteth to see fruite of that tree hee planted; and a shepheard to see encrease of those sheepe hee keepeth: so doth a schoolemaister and a Tutor reioice, to see those wits thrive and prosper, which they haue vertuously and industriously taught and tutered. *Seneca lib. 2. epist. 34.*

As branches of trees grown crooked of a long time, cannot be brought to straightnesse, although they be often bended with the hande: so they that are scarce honestly borne, & scarce ingeniously brought vp doe alwaies looke to the ground; that is, they loue base and vile thinges, neither euer are lifted vp vnto vertuous or valourous endeuors. *Politianus in Lamia.*

As in a fat ground, which no tiller hath touched, grow thornes and bushes: so often in a generous minde, vnlesse ingenious education helpe, vices spring vp with vertues. *Idem de ira.*

As husbandmen weede their fieldes of hurtfull plants: so parentes and teachers shoulde weede vices out of the mindes of their children and schollers. *ibidem.*

The second part of

An vntamed horse becommeth dangerous : so an vntaught sonne becommeth mischieuous.

As a field long neglected groweth wild, and bringeth forth briers and thornes : so youth neglected bringeth forth vices and vanities. *Chrysost. hom. 5. in. Math.*

As we doe not set a mad or a drunken keeper ouer our horses and Asses : so wee should not set an asse-headed schoolemaister, or a vicious Tutor ouer our Children. *Idem hom. 60.*

As a vessell doth keep the tast of the first liquour, that it was seasoned with : so doe childrē tast of their first education. *Horati.*

The Greeke history reporteth that *Alexander*, that most potent king, and conqueror of the world, could not leaue those vices, which hee had in his tender yeares learned of his maister *Leonida* : so whatsoever we are infected withal in youth, wee cannot relinquish in age. *Hieronimus epist. ad Latam, de institutione filie.*

As water doth follow thy finger, guiding it whither thou pleasest : so tender age is flexible to any thing, and is easily drawne whither soeuer thou ledest it. *Idem epist. ad Gaudentium de pacatula educat.*

Parents

Parents.

AS a Scorpion is not then only supposed to haue a sting, when he smiteth, but is alwaies to bee taken heed of; so they that are propagated of wicked parentes, although they doe not presently runne into mischiefe, yet they haue poison. *Plut.*

As fishes bredde and nourished in the sea, haue no tast of the saltnesse of the sea; so some being bred & brought vp among Barbarians, are farre off from all Barbarousnesse.

As the younger Storkes do sustaine and releue their aged and decrepit dammes: so should children prouide for, and succor their aged and decaied parents, *Philo. lib. de Decalogo.*

As the Eagle, (beeing the vnnaturallist birde to her young ones, that flies in the ayre,) casteth one of her two young ones out of the nest, and nourisheth the other: so many vnnaturall parents, especially the female sexe, maketh especially much of some one childe, and neglecteth all the rest; the eldest hath all the landes, and the other become beggers. *Basilus Homil. 8. exameron.*

The second part of

8. exameron.

Birdes that haue griping tallents doe beate their young ones, when they are fledgd, and cast them out of their neastes: so many churlish and filthy minded parents, then especially shew their scuruines and vnnaturall dealing to their children, when they grow to pregnancy and maturity. *Isidorus Clarius orat. 57. tom. 1.*

The Crow is commended for the loue to her young birdes, because shee waiteth vpon them when they begin first to flie, and seeketh foode for them: so those parents are to be praised, who continue their kindnesse to their children, not onely in childhood, but also in further yeares. *ibid.*

As the Emperour *Octavianus* taught his sonnes feates of war, and his daughters the Art of cloathing, that they might get their liuing, if any aduersitie happened: so should parents doe now adaies, and then so many gentlemens children shoulde not come to the gallowes. *Policrates libro 6. Cap. 4.*

Ely the Priest brought the curse of God vpon himselfe, and vpon his children, because he did not correct them: so do many parents now adaies.

Aulus punished his sonne with death because

because he helde friendship with *Catiline* his enemy: so should Christian parents punish their children for keeping ill company, although not so seuerely. *Augustin. lib. 5. de ciui. Dei. cap. 18.*

Children.

AS Iron and Steele do excel other things in hardnes, but are exceeded of the Adamant: so the loue towards children is a mighty and a powerful thing, but the loue towards God doth excell it.

As the sap and moisture doth ascende from the roote to the plant, but the plant doth not returne it againe to the roote but to fruit & seed: so the loue of parents doth ascend from them to their children, but it doth not return again from the children to the parents. *Chrysost. hom. 1. ex varijs in Mathaem locis & homil. 32. operis imperf.*

As children resemble their ancestors in the shape of body, & disposition of mind, in habit, gesture, aduice, and action: so it is probable, that in the seed of Princes there is a certain hability engendred befeeming a Prince. *Philo. de legatione ad Caium.*

As it is the rule of nature, that euery man should be borne hauing two eies and fiue fingers

The second part of
fingers, yet sometimes that the workes of
God might be manifested, some haue fixe
fingers: so man feldom erreth beyond the
lawe of nature, that the child is borne vn-
like his parents. *Chrysostom. Homil. 45. in*
Math.

As a Scorpion is not only to be thought
then to haue a sting, when hee smiteth,
but is alwaies to bee taken heede of: so
those children that descend from wicked
parentes although they doe not offende,
yet they haue poyson. *Plutarchus in*
Moral.

As the soft waxe receiueth whatsoeuer
print is in the seale, and sheweth no o-
ther impression: so the tender babe being
sealed with his fathers giftes, representeth
his image most liuely.

Wheat thrown into a strange ground,
turneth to a contrary graine; the vine tran-
slated into another soile chageth his kind;
a slip pulled from the stalke withereth: so
a young childe as it were slipped from the
paps of his mother, and put out to nur-
sing, either changeth his nature, or alte-
reth his disposition.

A newe vessell, will long time fauour of
that licour, that is first powred into it: so
the Infant will euer smell of the nurses ma-
ner

ners hauing tasted of her milke.

As the moisture and sappe of the earth doth chaunge the nature of that Tree or plant that it nourisheth: so the wit and discretion of a childe is altered and changed by the milke of the Nurse.

As the parts of a childe, as soone as it is borne, are framed and fashioned of the Midwife, that in all pointes it may bee straight and comely: so the maners of the childe at the first are to bee looked vnto, that nothing discommend the minde, that no crooked behavior or vndecent demeanour be found in the man.

As the Steele is imprinted in the softe waxe: so learning is ingrauen in the mind of a young impe.

Cockering.

A Pes almost strangle their whelps with embracing: so many parents by too much cockering their children do vterlie spoile them. *Plin. lib. 5. cap. 54.*

The young Cuckow, although a bastard, yet it deuoureth the legitimate youg ones, with their dam: so some children brought up with too much cockering and loue, doe

The second part of
do subuert their parentes. *Plinius libro 10.*
cap. 9.

The herbe Fenegreeke, the worse it is handled, the better it prospereth: so some children the hardlier they are dealt with, the better men they proue, and some againe the more they are made of, the worser they are.

As vnbridled Colts do cast their riders, so cockered Cockneys do subuert their fathers houses, and consume their patrimonies.

Youth.

EVEN as out of a Vessell, first that cometh forth, which is the purest, but that which is troubled and muddie sinketh to the bottome: so in the age of our life, that which is the best, is the first. *Seneca Epist. 109.*

As it is an argument that that new wine will not last long good, which at the first is too fine and cleere: so it is a signe of future debility, if the iointes of the body be too soone knit, and the limmes at the first appeare beautifull. *Lodonicus Granatensis in lib. de Deuotione.*

As that wine which pleaseth in the turne

nell, wil not wel carry age, but that which is hard and smart at the first, afterwarde contenteth very well: so youth soone ripe soone rotten, but that which is harder and of lesse pregnancy at the beginning, afterwards commeth to maturity and fruitfull ripenesse, *Seneca.*

As in a soft and gentle molde, any print or forme we like, may easily bee effected: euen so in the first estate of greene and delicate youth.

As a field vntilled, doth not only remain vnfruitfull, but also doth bring forth many weedes: so youth capable of reason, except it be exercised in honest precepts, doth not onely not become good, but runneth into many vices. *Plut.*

As Countries and Cities leaue them that saile in the sea: so childhood first slip-peth away, then youth, and then olde age. *Seneca epist. 109.*

As no man perceiueth the comming of Storkes, but that they are come; neyther knoweth any man of their departure, but when they are gone; because they doe both priuily in the night: so no man vnderstandeth that youth departeth, but that it is departed, nor perceiueth that old age is comming, but when it is come. *Plinius*

*The second part of
libro 10. cap. 23.*

As the parting of waies doth but a little differ at the first, but the further that their parting extendes, the distance is more and more increased, so that their differēces are very spaciouly opposed: so in youth a little progresse of yeares doth make a great difference. *Synesius de providentia, lib. 1.*

Ezechias mourned and was disquieted, because hee was to die being young. For as vnripe apples are pulled from the tree by force, but being ripe and come to age, they fall of their own accord: so yong men are hardlie perswaded to leaue this life, and die as it were vnwillinglie, but olde men depart more quietly and peaceable. *Hector Pintus in Cap. 38. E-saye.*

As the finest buds are soonest nipt with frostes; and the sweetest flowers forest catten with Cankers: so the ripest and youngest wittes are soonest ouergrowne with follies.

As the olde Foxe is more subtile then the young Cub; the Bucke more skilfull to choose his food then the young fawnes: so men of age feare, & foresee that which youth leapeth at with repentance.

As the minerals of *Ætna* stooue fire;
and

& as the leaues in *Parthia* burne with the sunne: so young yeares are incident to the heat of loue, and affection will burst into amorous and youthfull parties.

As the nettle wil haue his sting: so youth will haue his swing.

As the Iuniper is sowre when it is. and sweete when it is a Tree: so youth in time leaues his wanton waies, and directeth his daies after a more moderat course.

As a seale is easily imprinted in soft wax, but if it grow hard, it is don more difficultlie: so the wits of youth and children easily receiue any discipline, but if they bee hardned by age, the impresson is the harder. *Plutarke.*

As they that haue beene kept in bonds, doe wander more licenciously, then they that neuer came in fetters: so doth youth, when it is freed and loosed from the gouernement of a maister. *Plutarch in Moralibus.*

As mortar and clay, while they are moist, do follow the hand of the fashioner for any forme: so tender and young mindes are fit to receiue any erudition and discipline. *Erasmus in similibus.*

A yōg vine doth yeeld greater abōūdāce of wine, but y which is elder doth yeelde

The second part of
better wine : so young men speake moe
things, but old men speak more profitable
things, and more to the purpose. *ibidem.*

Peaches are dearely solde, because they
do not last aboue three daies : so youth is
to be highly prized, bicause it soone fadeth
ibidem.

There is a country in *India* called *Pandorum*, the people whereof in their youth
haue white heades, but in their olde age
blacke : so some are verie sober and mo-
dest, when they are young, but growing
further in yeares, doe waxe childish, and
wholy bequeath themselves to vanity and
villany, according to that verse:

*Angelicus iuuenis senibus satanizat
in annis.*

As the Estriche digesteth hard Iron to
preserue his health; as the soldiour lieth in
his harnesse to atchieue conquest; and
as the sicke patient swalloweth bitter
Pilles to bee eased of his griefe : so youth
shoulde indure sharpe stormes to finde
reliefe.

As in the faire Summer wee repaire all
thinges necessarie for the colde Winter: so
good manners in youth, and lawfull ex-
ercises, be as it were victuals and nourish-
ments for age.

As

As the Cipres tree, the more it is watered the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbridled youth, the more it is by graue aduise counsaied, or due correction controuled, the sooner it falleth to confusion, having all reasons that woulde bring it from folly, as the tree doeth all remedies that should make it fertile. *John Lily.*

As a horse is not to carry his own bridle: so youth is not to rule himselfe in his owne conceits.

Vertue.

AS in a Meddowe full of odoriferous flowers, it is a difficult thing to gather the fairest and sweetest: so it is a hard thing to finde out which of the vertues is most excellent, that the palme and victorie may be giuen vnto it. *Greg. Nazianz. orat. de paupertate fouenda.*

As the ende of husbandry is the gathering of fruit, the ende of building is the inhabiting of the house, the ende of sayling is riches, and the ende of contending is a crowne: so the ende of vertue is, that thou maist be called the seruant of God, and be

*The second part of
so in deed. Gregorius Nyrenus in Mystica
Mosayca vita enarratione.*

As pleasure is founde in Tauernes, in
Cooke shops, in Bathes, & amongst wic-
ked men: so vertue is founde in Temples,
in Vniuersities, in studies, and among good
men. *Seneca de beata vita.*

As the goodnesse of an horse doth not
cōsist in goldē bridles, in costly trappings,
or in a veluet saddle, but in the swiftnesse
of his running, the strength of his legs, and
the firmenesse of his pace: so the vertue
of the minde doeth not consist in riches,
in the health of the body, in humane esti-
mation, or in libertie, for these things
may bee taken away; but in a right know-
ledge of God, and an vpright liuing a-
mong men. *Chrysost. hom. quod nemo la-
ditur nisi a seipso.*

As it happeneth in trees, if one take a-
way the fruit with the leaues, and cut off
all the branches, the roote still remay-
ning sounde, the tree eftsóones flourisheth
with greater beauty: so if the roote of ver-
tue remaine sounde, although riches bee
taken away, and the bodie putrifie, yet
all thinges returne with greater plenty, as
wee may see in Iob. *Idem hom. 4. ad popul.
Antioch.*

If

If you tread a precious stone in the durt
it sheweth the beauty more perspicuously:
so the vertue of the Saintes, whether soe-
uer it bee throwne, it still appeareth
more beautifull, whether it be in seruitude,
in prison, or in prosperitie. *Idem hom. 63.*
in Genesim.

As an odoriferous oyntment doth not
keepe his fragrancie shutte vp within it
selfe, but doth sende it forth, and sweet-
ten those places neare vnto it: so generous
and excellent men doe not hide their ver-
tues within themselues, but do both helpe
others, and make them better. *Idem. hom.*
2. in 1. ad Thessalonicenses.

The barke of a tree is sowre & bitter, but
the fruit is sweet and pleasant: so vertue is
bitter, but it bringeth forth most sweet and
delicate fruit. *Idem hom. 30 in 1. Timoth.*

As in a Lute melody is not made by the
touch of one string, but all are to be finger-
ed: so all vertues are to bee obserued
and practised. *Idem sermone de vitijs &*
virtutibus.

As there is no victorie without concer-
ation: so there is no vertue without an e-
nemy. *Lactantius de opificio dei cap. 20.*

As in vntilled fields, before we sow, wee
first clesse them of thornes, brambles, and

The second part of
briers: so vices are first to be purged out of
our soules, before we sow vertues in them,
whence the fruites of immortality may
spring. *idem lib. acephalo.*

As chaines bee linked one within ano-
ther: so be vertues; prayer depends of loue,
loue of ioy, ioy of gentlenes, gentlenes of
humility, humility of obedience, obedience
of hope, hope of faith, faith of hearing, and
hearing of simplicitie. And as vertues be
chained together, so also bee vices; hatred
dependes of anger, anger of pride, pride of
vaine glory, vaine glory of infidelity, infi-
delity of hardnes of heart, hardnes of heart
of negligence; negligence of slothfulnes,
slothfulnesse of idlenesse, idlenesse of im-
patieney, and impatieney of pleasure. *Ma-
carius hom. 40.*

As it is in wealth, hee that hath much
woulde haue more: so in vertue, hee that
hath gained one vertue, will labour to get
moe, and hee that hath done one vertuous
deede, wil go forward to do moe. *Chrysost.
orat. quarta aduersus Iudeos.*

As a Pilot guides his ship by the sterne:
so a wise man gouernes his actions by ver-
tue. *Idem hom. 25. in Genesim.*

As he y sits vpon an high rock, cares not
for y waues of the sea, which he seeth tossed
aloft

aloft, and conuerted into froath: fo he that hath feated his securitie and reft vpon vertue, is of a quiet and peaceable minde, and laugheth at the worldes turbulent eftate, *ibidem.*

As the billowes of the fea sometimes feeme to be caried aloft, and sometimes to be deeply depressed downwards: fo they that contemne vertue, and worke wickednesse, sometimes through pride doe floate aloft, and sometimes are throwne downe to hell gates. *ibidem.*

As fire dooth burne the matter put into it, making light the ayre adiacent: fo vertue dooth burne and consume vices, filling the foule full of light. *Philo lib. quis rerum diuinarum heres.*

As after the death of a Musitian, or a Grammarian, their Musick and Grammar doth perish with theſe, but the *Idea* of theſe artes doe endure with the worlde for euer, according to which the preſent age, and that to come are to bee made Muſitians and Grammarians: ſo if the wiſdom, temperance, iuſtice, and fortitude of euery one particularly ſhould be taken away, yet in the immortal nature of this Vniuerſe, immortal wiſedome and incorruptible vertue is engrauen, according to which both
the

The second part of
the vertuous men of this age, and of the
future time shall bee censured and ap-
prooued. *Idem, in lib. quod Deus sit immu-*
tabilis.

As a seale Ring remayneth vnhurt, al-
though that which it sealed be spoiled and
marred; so although alvertuous impressiōs
and Characters bee abolished out of the
minde through a wicked life, yet vertue
preserueth her estate incorruptible, becing
not subiect to any fate. *Idem in lib. quod de-*
terius potiori insidietur

As we must not handle Musick rudelie,
nor Grammer vnlearnedlie, nor anie other
Arte peruerſlie: so wee must not vse
wisdome craftilye, nor temperaunce
beastly, nor fortitude rashly, nor pietie su-
perstitiouslie, nor any other vertue illibe-
rallie. *ibidem.*

As the rysing Sunne dooth gilde the
whole heauens wyth his lustre: so Ver-
tue with her beames dooth illustrate the
whole soule of man. *Idem in lib. de planta-*
tione Noe.

They that go on false grounde do often
fall, but they that trauell on sound ground
doe make sure footing: so they that suffer
themselues to bee ledde by the externall
goodes of their bodies, doe often fall, but
they

they that go vnto God by vertue, their voy-
age is firme and certaine. *idem. lib. de A-*
brahamo.

As the first and chiefeſt part of a liuing
creature is his head, the ſecond his breſt,
the third his bellie; and as in the ſoule the
firſt and chiefeſt part is the part rationally,
the ſecond irascible, and the third concu-
piſcible: ſo the firſt and chiefeſt of all ver-
tues is wiſdom, which is conuerſant about
the head, & the rationally part of the ſoule;
the ſecond is fortitude, which is conuer-
ſant about the breſt, and about wrath,
the ſeconde part of the ſoule; and the third
is temperance, which is occupied about
the bellye, and the part concupiſcible,
which hath the third place in the ſoule. *i-*
dem. lib. 1. allegoriarum legis.

As the enioying of health doth ſhew vs
the inconueniences of ſickneſſe: ſo vices do
declare vnto vs what goodneſſe vertue
hath in it, and darkneſſe doth tell vs, what
an incomparable good light is. *Hierony-*
mus epiſt. ad Ruſticum.

As the miſſing of one member doth de-
forme the body of man: ſo the neglecting
of one vertue doth ſhew the imperfeciō of
the ſoule. *Diadochus de perfect. ſpirit. ca. 24.*

As a cloud doth not make the Sun to loſe
his

The second part of
his light: so neither doth disaſter fortune
dimme the beautie of Vertue. *Tyrinus Pla-*
tonicus ſermone 26.

As a Lute doth profite others by the
ſounde, but neyther heareth nor vnder-
ſtandeth any thing it ſelfe: ſo they that
ſpeake of vertue do profit others, but not
living thereafter, do no good vnto them-
ſelues. *Diogenes apud Laert. lib. 6.*

As ſpices do make clouts & ragged ap-
parel ſmell ſweet, but ſilke doth ſtinke be-
ing greaſed & infected with ſweat: ſo any
kind of life is pleaſant, if vertue be ioyned
vnto it, but wickedneſſe doth make the
glorious and ſplendent life irkeſome and
intollerable. *Plut. in Moralibus.*

As a ſwift horſe dooth runne of his
owne accorde: ſo he that is inflamed with
the loue of vertue, needeth not a monitour
ibidem.

As all things are pleaſing to a Louer in
his loue: ſo in whom we loue vertue, wee
delight to imitate his geſture, his gate, and
looke. *ibidem.*

As they that loue trulie, doe loue in
their beloueds their ſtuttering and pale-
neſſe, or whatſoeuer defect: ſo the Louer
and embracer of vertue dooth not abhorre
the baniſhment of *Aristides*, nor the po-
ueritie

uertie of *Socrates*, nor the condemnation of *Phocion*. *ibidem*.

As of fire and earth, the worlde is compounded, being necessary elements, as *Plato* saith, the earth yeelding solidity, and the fire giuing heate and forme: so great empires are not obtained, except vertue bee mingled with fortune, and one be an helpe vnto an other. *ibidem*.

As that is no true loue, which wantes iealousie: so hee loueth not vertue entirelie that is not inflamed with the emulation of good deedes done of others. *ibidem*.

As a Candle light is obscured by the light of the Sunne: so the estimation of all corporall matters is obscured by the spendour of vertue. *Cicero lib. 2. Offic.*

As our bodilie eyes are cleared and purged by certaine Medicines: so the eyes of our minde are enlightened by looking vppon vertue. *Seneca. lib. 2. Epist.*
116.

As great Obeliskes are not made without great labour, by reason of their hugenesse, but beeing once builded, they continue infinite ages: so it is a hard matter to attaine vertue, but beeing gotten,
it

The second part of
it neuer dieth, *Plin. lib. 36. cap. 29.*

The tree *Lotos*, which the Latines call *Faba Græca, vel Syriaca*, hath a most bitter rinde, but most sweete frute: so the first endeouours vnto vertue are most hard, but nothing is more sweete then the fruite, *Idem lib. 24. cap. 2. & lib. 13. cap. 17.*

Saffron thrives the better, if it be troden on, and therefore that springes vp the best, that is set by pathwayes: so vertue exercised in extremities, dooth thrive the better, *idem lib. 21. cap. 6. & Theoph. lib. 6. cap. 6.*

The Palme tree, because it hath a plaine barke, is hard to bee climed into, but it hath most sweete fruite: so vertue hath a difficult entrance, but most pleasant fruit, *Erasmus in similibus.*

Bees flee to all flowers, yet doe hurt none: so Vertue and learning are so taken from others, that hee is neuer the worse, that dooth communicate them, *ibidem*

As the Artes were not perfected, as soone as they were inuented: so neither is vertue absolute and perfect in vs the first day.

Seldome or neuer a vaine of gold and
siluer

siluer is found alone, but there is another not farre off: so there is no vertue solitarie, but one is ioyned to another.

As lightning dooth blast all trees besides the Lawrell tree, as sayeth *Plinie lib. 2*: so a great calamitie dooth take all thinges away, besides Vertue. For constant Vertue is a faire beautifull Bay-tree, alwayes greene, not to bee blasted by any lightning, nor to be destroyed by any thunder claps. *Hector Pintus in cap. 17. Ezechiel.*

As he is not rich, that can speake of much wealth, but hee that possesseth it: so he is not a iust man that canne reason of vertue, or knoweth the definition of it, but hee that is indued with it, and exerciseth it. *idem in cap. 20.*

As in the stone *Opalum* the semblance of manie precious stones is seene, as the firinesse of the Carbuncle, the purple of the Amethyst, and the greenesse of the Emeralde, and all these shining together after an incredible mixture: so all vertues are contained in the holy Scriptures, and doe shine there after a wonderful maner.

As there be seuen Planets, *Luna, Venus, Sol, Mercurius, Mars, Iupiter, & Saturn*; so there

The second part of
there are seuen principall vertues, *Faith,*
Hope, Charitie, Prudence, Iustice, Fortitude
and *Temperance*, which vertues *Helui-*
cus Theontonicus particularly compares vno
to the seuen Planets in his first booke *de*
cælo & elementis. cap. 84.

As there be seuen principall mettals,
Quicksiluer, Brasse, Gold, Siluer, Tin, Iron,
and Leade: so there bee seuen chiefe ver-
tues, *ut supra*, which the same *Helui-*
cus particularly cōpareth to these mettals,
in his second Booke *de metallis & lapidibus,*
cap. 40.

As Garlicke hath seuen medicinable
qualities in it: so haue the seuen princi-
pall vertues, which the same Authour
setteth downe in his third booke *de vege-*
tabilibus & plantis. cap. 81.

As there bee fiue outwarde senses, the
sight, hearing, smelling, tast, and touching:
so there bee fiue inwarde vertues, *Fayth,*
Obedience, Hope, Charitie, and Hu-
mitie, which the same writer compareth
together, in his sixt booke, *de homine & eius*
membris. cap. 77.

As the bones are the strength of the bo-
die: so vertues are the strength of the soule
F. Ioannes a S. Geminiano lib. 6. de homine &
membris eius, cap. 77.

As the bones are bound together by certaine ligaments : so all vertues are so combined and linked together, that one cannot be had without another. *ibidem.*

As the bones are nourished by the inward marrow: so vertues are nourished by the diuine grace. *ibidem.*

As the best Wine is in the middest of the barrell : so vertue doth consist in a meane. *Idem lib. 9. de artificibus & rebus artificialibus, cap. 82.*

It is to no purpose to light a lampe to burne, if oyle be not powred in : so it is to no purpose to teach that vertue is to bee embraced, if the way and manner bee not deliuered howe to attaine vnto it. *Plutarch.*

Euen as a ditcher that by chaunce findeth a precious stone, doth little esteeme it, because hee knoweth not the price of it : so ignorant infidels, and prophane worldlye men, make little reckoning of vertue and vertuous men, because they neither know the dignitie of vertue, nor the estimation of her followers. *Lodouicus Granat. lib. 1. Ducis peccatorum.*

The Images called *Sileni*, were vnpolished without, but curiously and with great arte wrought within : so vertue outwardly

L

seemeth

87 *The second part of*
seemeth rough, when inwardly it is full of
beautie. *ibidem.*

As blood relieueth a distressed heart : so
vertue comforteth an afflicted soul. *ibidem.*

Euen as God is a goodnesse to vniuer-
sal, that in him alone are found all the per-
fections of all good : so after a certaine
maner the same are founde in Vertue,
ibidem.

Euen as of the conueniencie and pro-
portion of the members and lineaments,
and of the humours of the naturall bodie,
a certaine beautie ariseth, which is accep-
table to the eies of men : so of the order
and vertuous frame of the life, laudable
led and formed, so great a beautie pro-
ceedeth, that not onelie it is most accep-
table to the eyes of God and Angels, but it
is also beloued of peruerse and frowarde
men. *ibidem.*

If a noble and beautifull woman, wor-
thie of a Kings bedde, should bee married
to a foule Collier, it would mooue all men
to compassion, that behelde her : so much
more effectuellie shall hee bee mooued,
that seeth vertues, woorthie of God, and
diuine rewarde, to bee made vassals to
compassse the dross & dung of this world.
ibidem.

He that selleth precious Pearles, and rich Gemmes, ought verie well to knowe them, that hee bee not deceyued in the price; and the ouerseer and gouernour of a princes house ought to know y^e deserts of euery one in the house, that he may dispose of euerie one according to his dignitie, for otherwise hee shall commit manie errors, and offer great inequalitye: so a man that dealeth with the woorth and value of vertues, is to knowe the price and dignitie of them, that comparing them betweene themselves, he may see which is to bee preferred before others, and render and tender to euerie one her due honour. *ibidem.*

Euen as wee make greater account of an heape of Gold, then of Siluer; and doe more esteeme an eye, then a finger: so also it is meete and requisite that with greater endeouour and diligence wee shoulde applie our selues to the worthier vertues, and with the lesser to the lesse worthie, lest we disturbe the spirituall businesse. *Idem lib. 2. Ducis peccatorum.*

As in all thinges as well artificiall as naturall, there are founde some true, and some seeming and appearing so, but are not so in deede; and as there is both

The second part of
true Golde, and that which is false, law-
full money, and counterfeite coyne, true
Gemmes and false Gemmes : so also a-
mong Vertues, some are true, and some
that appeare to bee so, but are not so in
truth. *ibidem.*

As the foule Toade hath a faire stone
in his heade ; the fine Golde is founde
in the filthie earth ; the sweete Kernell
lyeth in the harde shell : so Vertue is ma-
nie tymes harboured in the heart of him,
that most men esteeme mishapen.

As the precious stone *Sandastrea* hath
nothing in outwarde appearance, but that
which seemeth blacke, but beeing bro-
ken, powreth forth beames lyke the
Sunne : so Vertue sheweth but bare to
the outwarde eye, but beeing pierced
with inward desire, shyneth like Christall.

Faith.

AS a childe that learneth his first ele-
ments, ought to belecue that his mai-
ster teacheth him, and not to aske the rea-
son whie this Letter is called A, and that
B : so in the mysteries of Fayth, wee must
not aske the reason, howe this may bee,
an

and that may bee, but wee must giue credite to the Scriptures. *Lodonicus Granat, in lib. de deuotione.*

As he that hauing neuer seene glasse before, seeing a curious and an excellent vessel made of it, and set before his eyes, can not bee induced to beleue that it was made of a certain kind of straw, and sand, and that only by the breath of man: so is it in matters of Fayth being considered of by the light of reason. *ibidem.*

As wee cannot imitate nor well vnderstande the Arte of Bees in making their honie combes, and tempering their honie; nor the Arte of Spiders in weaving their Webbes; nor the Arte of Silke wormes in spinning their Silke: so much lesse can wee imitate the diuine workes, or comprehend in our reasonable vnderstanding the mysteries of Fayth. *ibidem.*

If thou hast life, thou hast heate: so if thou hast a liuely Fayth, thou hast good workes. *Naxianzene.*

As fire cannot be without heate, nor the Sunne without light: so a iustifying Fayth cannot be without iustifying workes.

As a riuer commeth from a fountaine: so faith commeth from the Lord,

The second part of

As water maketh the earth fruitfull : so fayth enricheth the soule with good works.

As the Carbuncle shineth in the night, and in darknes casteth light vnto the eies : so faith shineth in the darknes of heresie, and in the night of persecution, neither can it be ouercome or extinguished of either.

As there are twelue kindes of a Carbuncle : so there are twelue Articles of our faith. *Isidorus.*

As a garment touched with the stone *Amiathon*, doth resist fire, & if you hang it ouer the fire, it will not burne, but become brighter : so the soule beeing endued with Fayth, dooth resist the heate of persecution, and by it becomes more glorious. *Isidorus.*

As Quicksiluer is the Element or matter of all mettals, according to the Philosopher : so Faith is the foundation of all vertues.

As the Almond tree flourisheth before any other tree : so Faith ought to flourish before any other vertue.

As we cannot liue without the elements : so we cannot attaine knowledge without Faith. *Clemens Alexandrinus li. 2. Stromate.*

As nothing is delectable vnto men without

without light : so nothing is acceptable vnto God without Fayth. *Origenes lib. in Iob.*

As a light is not lightned of Oyle, but is nourished by Oyle : so Fayth doth not growe of workes, but is nourished by workes. *Chrysostomus hom. 18. operis imperfecti.*

Hope.

EVEN as an Anchor fastened into the Earth, keepeth the shippe safe, which stayeth in the midlt of the waues, and maketh it that it feareth not the billowes of the raging sea : so liuely Hope being firmly fixed vpon the heauenly promises, preserueth the minde of the righteous vnremoued in the middest of the waues of this world, & maketh it that it contēneth and despiseth al the storme and tempest of the winds. *Lod. Granat. lib. 1. Ducis peccat.*

Euen as a sonne in all his troubles and necessities, which happen vnto him, trusteth and affiaunceth his repose in his Father (especially if he be riche & powerfull) that his helpe and fatherly prouidence will not at any time faile him : so shoulde man haue this heart of a sonne to God his

27 The second part of
father, who both can and will helpe his
children better then all the fathers in the
world. *Idem lib. 2. Ducis peccatorum.*

As a ship by the anchor is kept from the
violence of tempests: so the soule by Hope
is kept from the rage of temptations, *F. Io-
annes a S. Geminiano lib. 9. de Artificib. &
reb. Artif. cap. 70.*

As a staffe doth support a man; so doth
Hope, *ibidem.*

As the husbandman soweth his land in
hope of fruit: so men performe the duties
of Christianity in Hope of heauen. *Macar.
hom. 14.*

As a Merchant taketh paines to furrow
the vast Ocean in hope of earthly gains: so
a christian struggleth through the waues &
billowes of this life in hope of heauenlie
reward. *Basil. in Psal. 1.*

As the hope of a crowne and victorie
maketh the discommodities of war tolle-
rable: so the hope of heauen maketh the
griefes and turmoyles of this life portable.
Chrysost. lib. 3. de prouidentia dei.

As an helmet defendeth the head: so Hope
defendeth the soule. *idem homilia nona in
priorem ad Thessalonicenses.*

As pillers support and vpholde earthly
buyldings: so Hope supporteth and vp-
holdeth

vpholdeth spirituall buildings, *Laurentius Iustinianus in ligno vita, cap. 2. de spe.*

As it did not hurt *Rahab* to dwell with the people of *Iericho*, but her faith kept her safe: so sinne doth not hurt them that in Faith and Hope doe expect their redeemer. *Macarius hom. 31.*

As without sustenance the body would sinke: so without hope the heart would burst.

As Abraham begat Isaac: so faith begets hope.

Charity.

AS the Phisitian hateth the disease, yet loueth the person of the diseased: so we must loue that in our neighbour, which is good, and made of God, and abhor that, which man and the diuel haue made euil.

Lod. Granat. lib. 1. Ducis Peccat.

As the members of the same body, albeit hauing diuerse duties and functions, and differing also in forme, do tenderly & mutually loue one another, because they liue by one, & the selfe same reasonable soule: so much more ought faithful Christians to loue one another, who are made aliue by that diuine spirit, who by how much he is
more

The second part of
more noble, by so much also hee is more
powrefull to knit and write those together,
in whom he dwelleth. *ibidem.*

In the Temple there was not any thing,
which either was not gold, or that was not
couered with pure gold: so it is not lawfull
that any thing should be in the liuely tem-
ple of our soule, which is not either chari-
ty, or ouergilded and deaurated with cha-
ritie. *Idem. lib. 2. Ducis Peccatorum.*

Euen as al the life of the body procee-
deth from the soule: so all the dignity and
worth of externall vertues proceede from
the internall, but especially from charity.
Ibidem.

As golde excelleth all other mettals: so
Charitie excelleth all other vertues, whe-
ther theologicall or morall. *Geminianus*
lib. 2. de Metallis & lapid. cap. 40.

As in a materiall building one stone is
knit vnto another by lime and mortar: so
in the spirituall building one Christian is
ioyned to another by charity. *Chrysostom.*
hom. 7. operis imperfecti.

As death is the end of sinne: so is charity,
because he that loueth God ceaseth to sin.
Ambrosius lib de Isaac & anima.

As Harts in swimming ouer a riuer, by
holding vp one anothers heade, doe helpe
one

one another: so wee sailing ouer the sea of this world by charity should helpe one another. *August. lib. 83. quest. 8.*

As Ginger is medicinable against the cold causes of the breaste and lunges: so charity is a medicine against the cold icenes of niggardice and auarice. *Geminianus lib. 3. de vegetabilib. & plant. cap. 5.*

As a roote is ingendred of moisture and celestiall heat: so charity groweth from the moisture of deuotion, and supernall heate of the holy spirit. *Idem. l. 3. de veget. & plant. cap. 9.*

As the Cipres tree is very fragrant in fauor: so the odour of charity is so sweet vnto God, that without it nothing smelleth well. *Ibidem.*

As the same hand is diuided in diuers fingers: so the charity of many doth make the one, and yet they are seuered. *Plut.*

As fire in all shops is an instrument for all artisans and workemen: so nothing is well done without charity.

As the sunne is of an vniting vertue, for it vniteth the planets in their effectes: so charitie doth spiritually vnite, and therefore it is called the bond of perfection, because it perfectly vniteth the soule to God, and bindeth the harts of the faithfull together.

F. Ioannes a S. Geminiano libro 1. de celo &

*The second part of
elementis cap. 13.*

As the sun is of a reuiuing nature : so is charity , and doth translate from death to life.*ibidem.*

As the sun is of an attractiue power, to draw vapours vpwardes : so is charity , for it healeth the hart, and draweth vp the affections to God.*ibidem.*

As the sun and the fire are neuer without heat; so charity is neuer without works and well dooing.*ibidem.*

As the sun and the fire are communicatiue of themselues; so also is charity.*ibid.*

As fire is most actiue among the elements; so is charity most actiue among the vertues,*ibidem.*

As a light is not diminished by participation; so charitie is not lessened, by being deuided to many, but rather augmented.*ibidem.*

As heat is the chiefe agent in generation; so is charity in producing the works of vertue.*ibidem.*

As heat mollifieth hard mettals; so charity softeneth hard harts.*ibidem.*

As vessels are made of clay : so by charitie the heart of man is made a diuine vessel.*ibidem.*

As clay mingled with vinegar doth stay the

the bleeding at the nose; so charity tempered with the vineger of compunctiō, doth restrain the fluxe of sinne. *ibidem.*

As the Sardinian stone expelleth feare, procureth myrth, maketh bolde, and sharpeneth the vnderstanding, as sayeth *Dioscorides* : so Charitie bringeth ioy, ioye expelleth feare, and by consequent it maketh bolde and valiant, and whetteth the vnderstanding to contemplation of heavenly matters. *Idem lib. 2. de Metallis & Lapid. cap. 5.*

Prudence.

AS in a liuing creature the first and cheefest part is the heade, the second the breast, and the thirde the priuy members; and as in the soule the first & chieffest part is rationall, the second irascible, and the thirde concupiscible: so prudence is the first, and cheefest vertue, which is conuersant about the head, and the rationall part of the soule; the second is fortitude, which doth establish the heart, and is busied about anger; and the thirde is temperance, which is occupied about the priuy partes, and the faculty concupiscible, which hath the third place in the soule. *Philo. Ind. lib. 1. legis allegoriarum.*

The second part of

A Serpent when he is within the danger of man, of all parts of his body, keepeth his head from blowes, which hee doth either by gathering his body into a circle, or hiding it in an hole, and suffereth his other partes to be beaten: so if any persecution happeneth vnto vs, prudence teacheth vs to hide our heade, which is Christ, that taking y^e blowes vpon vs, we may safegard the faith receiued of him by the losse, if neede be, of our bodies. *Hilar. cano. 10. in Math.*

The prudence of the serpent is scene in two thinges, in safegarding his head, with yeelding his body to strokes; and in his drinking, for when thirst oppresses him, & hee goeth to drinke, hee doth not take his poison with him, but leaueth it in his den: so our prudence should be, in time of persecution & temptation, rather to deliuer to the sword and fire al that we haue, then to hazard and endanger our heade, that is, to deny Christ; and secondly when we go to the holy church of God, or to prayers, or to receiue the holy mysteries, that we doe not cary with vs in our cogitations, maliciousnes, voluptuousnes, or enmity. *Epiphanius heresi. 37.*

As a Captaine guideth his army, a Pilot his ship, God the world, and the vnderstanding

ding the soule : so prudence tempereth & gouerneth the felicity of this present life:

Archytas apud Stobaeum serm. 1.

As a skar doth warne vs to take heed of a wound; so prudence in the consideration and memory of passed dangers doth make vs more wary & cautelous. *Plut. in. Mor.*

As the Beuers of *Pontus* do bite off their priuy members, when they are hunted, because they knowe, that for them they are pursued: so it is the part of a prudent man sometimes to cast away y^e thing, for which he is endangered. *Eras. in similibus.*

Harts when they feelee themselues wounded, doe runne to the herbe *Dictamnium*, & presently the arrow falleth forth. Beares because their eyes often growe dimme, thrust their heades into the hiues of Bees, that being stung till the bloud follow, the grossenes of the humour may bee purged. The Lisard being to fight with the serpēt, placeth himselfe not farre from a certaine herbe, and as often as hee perceiueth himselfe wounded of the serpent, so oftē he runneth to that herb, & presently returneth to the cōbat as hole as a fish. The Fox cureth himself with the iuice of the pine tree. The Torteise hauing eaten the flesh of a Viper, auoideth the hurt of poison by eating wild Margerom.

The second part of
Margerom. The serpent doth cure his fore
eyes by feeding on Fennell. The hedgehog
maketh two holes in his caue, one towards
the North, & the other towards the South,
when the North wind blustereth hee shutteth
his Northren hole, and looketh to the
South, and when the South wind bloweth,
he openeth his hole towards the North;
so man beeing prudent and reasonable
should see what is good for him; and fore-
see thinges to come. *Isidorus Clarus orat.*
56. tom. 1.

As he should not take a Lute in his hand,
that is ignorant in musicke: so hee should
not take rule and soueraigntie vpon him,
that is not endued with prudence. *Plut.*

As the *Cyclope* hauing his eye thrust
out, stretched out his handes hither and
thither without any certain aime: so a great
King or mightie Potentate, who wantes
pendence, setteth vpon al his affaires with
great hurly burly, but with no iudgement.
Plut. & Homerus lib. 9. Odys.

As Tin separateth brasie and lead from
gold & siluer: so prudence distinguisheth
good from euil, and discerneth things pro-
fitable from hurtefull. *F. Ioannes a S. Gemiano*
libro 2. De metallis, & lapidibus.
Cap. 40.

Tinne

Tinne defendeth other metals from the fire: so prudence defendeth the other vertues from perishing. *Ibidem.*

As the smelling discerneth good sauors from ill smelles: so prudence discerneth good things from bad. *Idem. lib. 6. de bo-mine, et membris eius cap. 61.*

As *Socrates* by the Oracle of *Apollo* was helde the wisest man among the *Heathens*: so *Salomon* by the testimony of God, was the wisest man vpon the earth, so that there hath not beene the like among the Kings, which were before him, neither after him came the like. 2, *Chron. cap. 1.*

Iustice.

AS sinne is sweete in the beginning, but bitter in the ende: so Iustice on the contrary, it seemeth bitter in the beginning, but is sweeter then hony in the ende. *Ori-genes.*

As a iudge would not ouercome any man, nor haue any aduersary, but pronouncing his sentence determineth with the honestest side: so iustice is against no man, but giueth to euery man his owne. *Philo lib. 1. legis alligoriarum.*

As fire cannot burne without fuell, by
M which

The second part of
which it is nourished: so the meate and
foode of the soule is iustice, by which it li-
ueth. *Lactantius lib. 2. cap. 13.*

As he that sitteth in a strong house, when
a storme ariseth, heareth the noyce of the
tempest, and how the trees are tossed of
it, but he himselfe feeleth not the blast: so
he that sitteth encircled with iustice, when
the world is disturbed, heareth of the hur-
ly burlyes and tumultes, but is not trou-
ched himselfe. *Chrysost. Hom. 48. oper.*
imperf.

As the minde of a sinner is more and
more darkened and dimmed, and is fur-
ther and further remoued from the light
of truth: so he that exerciseth iustice, hath
his minde more and more enlightened, &
ascendeth to the knowledge of greater
wisdom. *Idem hom. 18. operis imperfecti.*

As siluer is harde, but yet to bee melted:
so although iustice is seuer, yet it hath
compassion, and not indignation. *F. Ioan-
nes a S. Geminiano lib. 2. de metallis et lapi-
dibus cap. 4.*

As *Aristides* and *Phocion* were the
iustest men amongst the Athenians;
Bias among the Prienzans; *Aristophanes*
among the Messenians; *Timoleon* among
the Corinthians; *Glaucus* among the Spar-
tans

tans; *Prodicus* among the Grecians; *Chiron* among the Centaures; *Maris* among the Laodicians; *Ripheus* among the Troyans; and *Hermes*, *Bochyris*, and *Mycerinus* among the Egyptians: so *Fabricius*, *Camillus*, *Cato*, *Titus Manlius*, *Augustus*, *Alexander Senerus*, and *Ursus Nolanus* were accounted the iustest men among the Romaines.

Fortitude.

AS a stone curter ought alwaies to haue his mallet in his hande, by reason of the harde matter which he laboureth in: so hee that will either become good, or continue vertuous, must alwaies haue fortitude in a readinesse, as a spirituall mallet to tame and ouercome the difficulties, which meete with him in the waie of vertue. *Lodon. Granat. lib. de deuotione.*

As Hartes haue great hornes in vaine, because they want courage: so it is not inough to bee riche, except thou bee valiant. *Plut.*

As they that walke stroutingly, and Shakerleyan like, are called proude and haughtie

The second part of
haughty persons, whereas they are termed
valiant and valorous, that aduance them-
selues in fight and combatte: so hee that
reares and listes vp his mind in aduersi-
tie, is to be accounted valiant and inuinci-
ble. *Idem.*

As an ill chaunce at dice, is by arte and
cunning to bee turned to the best aduan-
tage: so whatsoeuer happeneth in the life
disasterously, fortitude and true valour tur-
neth it to the best part, and maketh the
best vse of it. *Idem.*

As Iron doth bruse all other mettalles:
so fortitude doth ouercome all kinde of
daungers. *F. Ioannes à S. Geminiano lib. 2. de*
metallis et lapidibus, cap. 40.

If a weight bee layd vpon the branches
of the Palme tree, they do not bend down-
wards after the manner of other trees, but
of their owne accord do strue and mount
aloft against the weight of the burthen: so
the mind of a valiant man, by how much
it is pressed and held downe by aduerse
fortune, by so much it becommeth more
vigorous and valorous. *Plin. libro. 16,*
cap. 43.

As those partes of trees are stronger, that
are opposit to the North, then those that
looke towardes the South or west: so we
are

are more firme & valiant in those things, in whiche foretune hath exercised our fortitude.

The Crocodile is terrible against them that flye, but doth fly from them that followe him: so many, if thou yeeldest vnto them, rage like Lions, but if thou valiantly contemnest and withstandest them, they become as fearefull as Hares. *Plinius*:

As a Lion feareth nothing, but a Cocke: so a valiant hart, and a magnanimous spirit feareth nothing, but reproch, flander, and disgrace.

As a bearde is a token of heate and naturall vigour: so fortitude to resist sinne is a signe of spirituall strength. *F. Ioannes a S. Geminiano lib. 6. de homine et membris eius, cap 29.*

As three of the nine valiant worthyes *Hector*, *Alexander Magnus*, and *Iulius Caesar* were Ethnickes; and other three Iewes, *Iosua*, *Dauid*, and *Indas Machabeus*: so the other three, *Carolus Magnus*, *Godfrey of Bullen*, & *Arthur of Brittain*e, were Christians.

As *Hercules* was the strongest among the heathen: so was *Sampson* among the Iewes.

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As *Milo Crotoniata* did carry at the games of *Olympus* a Bull a furlong, and when hee had done flewe him with a blowe of his fist, and eate him vp in one daie : so *Bithon* was so strong, that as *Pausanius* testifieth in *Cælius*, hee caried a Bull on his shoulders, for which memorable and prodigious strength, hee had his picture set vp at *Argos*.

Temperance.

AS Iustice commeth not by avarice and desire of gaine: so neither temperance is obtained by intemperance, nor christian conuersation by delicates and dainties. *Clemens Alexand. lib. 2. pad. cap. 1.*

As intemperance threwe *Adam* out of *Paradice*: so temperance is a good mean to cast sinne out of the soule. *Chrisost. hom. 10. in Math.*

As horses are curbed with bridles least they should proue resty iades: so the body is to be moderated with temperance, least it proue an vnruely seruauant to the soule. *Augustinus Cap 10. De salutaribus documentis.*

As it is impossible for a Serpent to put off his olde skin, except he glide thorow

a narrowe place: so is it impossible for vs to put off our oulde man with his corruptions, except wee enter thorowe the streight gate of abstinence, fasting and temperaunce. *Climacus de discretione, gradu. 26.*

As swine cannot wallow in hard dried clay: so Diuels cannot tumble and keepe reuell-route in abstemious and temperate soules. *ibidem*

As the earth if it be moderately watered doth abundantly yeeld the seede it receiued, but if glutted with showers it bringeth forth thornes and weedes: so our hart, if it bee moderately maintained, it plentifully powreth forth graces receiued of the holy spirit, but if it bee glutted with wine and belly cheere, it bringeth forth thornie cogitations, and corrupt weedes. *Ibidem. cap. 48.*

As a lampe is without oyle: so is abstinence, fasting and temperance without charity. *Cesarus Arelat. hom. 32.*

As gluttony kindleth the concupiscence of luxury: so temperance and abstinence mortifieth the lusts of the body. *Isaac presbyter de mundi contemptu.*

As the stomacke beeing corrupted with the immoderate eating of sweet meates, is purged

The second part of
purged by a bitter potion: so they that
haue liued riotouslie and luxuriously are
neuer better cured then by a temperate
and an austere kinde of life, especially if
there be giuen vnto them to drink the bit-
ter wine of the Lords passion: *Guerricus*
abbas sermone primo de Epiphania.

As the *Athenians* did neuer consult of
peace, but in mourning apparell, as *De-*
mades saide: so moderate liuing, doth ne-
uer enter into our mindes, except wee be
driuen to it by sicknesse and diseases. *Plut.*
in Moral.

As in a calme the ship is made ready a-
gainst a tempest: so by slender fare, and
spare diet we are made more fit to auoide
surfet at a large banquet. *Ibidem.*

Men that are onely fat, tall and strong,
are like vnto the Pillers of buildings, as *A-*
ristotle said. *Ibidem.*

As from ships whose pumpe is full the
burden and loade is to be withdrawne: so
from surfet swolne churles, that carry flesh
budgets about them, meate and drinke is
to be withdrawn. *ibidem.*

As Marriners in faire weather do spread
their sailes, but when they feare a tempest
they drawe them in: so the body, when it
is in sound health, may feed more largely,
but

but fearing a disease, it must be dealt with-
all more warely, *ibidem*.

As the Planet *Mercury* is saide to rule
ouer the water: so temperance doth rule
ouer the waters of concupiscence and the
fluds of lust, *F. Ioannes a S. Geminiano lib. 1.
de calo et elementis cap. 77.*

As *Mercury* doth dispose the childe
vnto wisdome that is borne vnder his pre-
dominancy: so the moderation as well of
meat, as of yenery doth dispose vnto the
atchiuelement of prudence. *ibidem*.

As *Mercury* doth alwaies goe after the
sunne: so temperance maketh the flesh to
yeeld obedience to reason. *ibidem*.

As *Mercury* (according to *Ptolomy*)
swaieeth rule in *Gemini* and *Virgo*, but not
in *Piscis*: so temperance hath dominion
ouer *Gemini*, that is, ouer the senses of the
bodie, which are twofold, as ouer the two
eyes, two eares, &c. and it raigneth in *Vir-
go*, because it preferueth virginity, but it
faileth in *Piscis*, that is, in them that liue in
the waters of delicacy. *Ibidem*.

As Tinne (according to *Aristotle*) is
compounded of good quicksiluer, but of
bad sulphur: so temperance is compoun-
ded of the moderation and strength of re-
gular reason, and of the delight and will
of

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of the flesh. *Idem lib. 2. de Metallis et La-
pid. cap. 36.*

As Tinne cracketh all other mettalles,
that it is mixed with: so temperance and
abstinence doth pull downe pride, & bru-
seth all the rebellions of the body. *Ibidem.*

As that Amethist is good, which is beau-
tified with the mixture of two colours,
purple and violet: so is that temperance
profitable, that is adorned with two ver-
tues, with charitie, and humility. *Ibidem*

As there are five kinds of the Amethist,
as saith *Isidore*; so there are five principall
partes of temperance; abstinence, sobriety,
chastitie, shamesfastnes, and modesty. *Ibid.*

As y Amethist is powerful against dru-
kenesse, as saith *Dioscorides*; so is tempe-
rance. *ibidem.*

As the Amethist maketh men vigilant;
so doth temperance. *Ibidem.*

As the Amethist is soft and easie to bee
engrauen; so doth temperance make a mā
capable of euery good & beautiful sculp-
ture, of all honest actions and vertuous
demeanors. *Ibidem.*

As *Porcus* among y Indians; *Masimissa*
among y Numidians; *Epaminondas* amōg
the Thebanes; & *Lycurgus* among the La-
cedemoniās, were renowned for sober &
tēperate men; so *Socrates*, *Plato*, & *Pericles*
were

were famous for temperance among y^e Athenians, & *Iulius Caesar* among y^e Romans; so y^e *Cato* was wont to say of him, y^e he alone came sober to subuert y^e common wealth.

Abstinence.

As a sicke man commeth to phisicke: so euery one should come to feed on dainties, that is, not seeking for pleasures in them, but releefe of necessity. *Lodon.*

Granat.lib.de deuotione.

Euē as a dead body is preserued by myrrhe which is bitter, otherwise it would putrifie & breede wormes: so also our flesh is corrupted through delicacy & effeminacy, & bringeth forth vices, which otherwise by temperance and abstinence is kept in the duty of vertue. *Ibidem.*

As that raine is y^e best, y^e mildly shewreth vpon the earth, but a suddaine & a violent raine hurteth the medowes and destroyeth the corne: so that meate is the best for the body, that is taken temperately and wth abstinence, but gluttony destroyeth and enfeebleth it. *Ibidem.*

As ful furnished tables breed lothsoe surfeits: so mean repasts make healthful perios.

As a fasting mans spetting, is poison vnto a serpent: euen so abstinence is the bane of all vices whatsoeuer.

As

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As they that offer sacrifice, doe not tast of it: so certaine giue liberall entertainment to others, themselues notwithstanding being very abstinent. *Plut.*

As wormes in childrens bellies are killed by sharpe and bitter medicines: so sinne dwelling in our inwardest partes is slaine and extinguished by abstinence & fasting. *Basilus homil. 1 de ieiunio.*

As the stone which the Grecians call *Amartion*, cannot bee polluted: so an abstentious person can hardly be corrupted. *Ibidem.*

As hunger and thirst doe make meate and drinke pleasant to the tast: so abstinence and fasting do season & sweeten all meates and foode whatsoeuer. *Ibidem.*

As oyle maketh the iointes of a wrestler supple: so abstinence and fasting doth ad strength vnto him that exerciseth himselfe in pietie. *Idem homil. 2. de ieiunio.*

As water allayeth heate: so abstinence and fasting allayeth lust. *Ibidem.*

As ingurgitation and gourmandising maketh the body heauie and vnweildy: so abstinence and fasting makethe it light & nimble. *Ibidem.*

As they that keepe horses for the race do diet them before they runne: so he that
will.

will be fit for the heauenly race, must diet himselfe by abstinence and fasting. *Ibidem.*

As gluttony doth bring innumerable euils vnto mankind : so abstinence and fasting doth bring innumerable good thinges both to the soule and body. *Chrysost. hom. de Iona propheta.*

As litle ships swiftly saile ouer the sea, but those that are ouerloaden are drowned in the waters : so abstinence & fasting maketh the minde lighter, that it canne easilier sayle ouer the sea of this life, and lightlier soare vp to heauen, and see that happines, which God hath prouided for it. *Ibidem*

As he that washeth himselfe and afterwards tumbleth in the durte, washeth himselfe in vaine : so hee that fasteth and abstaineth from sin, and yet walloweth in sinne, his abstinence and fasting is to no purpose. *Idem sermone 1. de ieiunio.*

As he that recouereth a sicke man vnto health, commaundeth him to abstaine frō those thinges, that brought his disease : so the Lord after baptisme commended and commaunded abstinence and fasting vnto vs against the sinne of gluttony; for the intemperance of the bellic disparadic'd Adam. *Idem hom. 10. in Math.*

As

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As phisicke is many times vnprofitable,
through the vnskilfulnes of him that vseth
it: so is fasting and abstinence. *idem hom,*
tertia ad pop. Antioch.

As hories are to be restrained with bit &
bridle: so our bodies are to be brought vnder
& to be kept vnder by abstinence, fast-
inges, watchings and prayers. *Augustinus*
cap 10. de salutaribus documentis.

As oyle maketh the raging sea calme:
so fasting and abstinence extinguisheth
the burning and boyling lustes of the bo-
dy. *Ibidem.*

As a lampe is without oyle: so is abstin-
ence and fasting without charitie. *Casa-*
rius Arelat. hom. 32.

As the body becommeth vnweildy by
gourmandizing: so it becommeth weake
& feeble by too much fasting & abstinēce.
Diadochus de perfectione spiritali. cap. 45.

As Christ by touching the waters of
Jordan, sanctified all other waters: so by
his fasting and abstinence hee hath sancti-
fied our fastinges, and abstinence. *Lodovicus*
Granaten.

As Apollonius Tyaneus was couēted very
abstemious among y^e Heathen: so *Emer-*
cus y^e son of Stephen king of *Pannonia* is for
his abstinence registred amōg y^e christians.

Praier

Praier.

EVEN as a traeller after that hee hath rested himselfe, and taken meate, be-
ginneeth to feele ease, is refreshed, and re-
couereth strength to walke & trauell fur-
ther, although hee hath no delight in his
meate, nor contenteth his taste: so also
Prayer, which is the spirituall meate of the
soule, is the cause of a new fortitude and
a new spirit to walke in y way of the Lord,
albeit oftentimes it yeeldeth no spirituall
tast. *Lodon. Granat. lib de deuotione.*

Euen as they y inhabit the north partes
of the world, where the cold is vehement,
do keepe within doores, and in hot houses
to defend themselves from the iniury and
vntemperatenes of the weather; but they
that cannot do this, come often to the fire,
& being somewhat warmed do returne a-
gaine to their labour: so also the seruant of
God, liuing in this cold and miserable re-
gion of the world, where charity is waxen
key cold, & iniquity doth rage and abound,
must often repaire to the fire of prayer,
that he may grow warme. *Ibidem.*

As Sampson was being without his haire:
so is a man without praier. *ibidem.*

Euen as there is no essentiall difference
between him that speaketh, and him that
writeth

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writeth the same thing : so also prayer,
which is a confession of the diuine praises,
or (that I may speake more properly) a
certaine petition of God for some necessa-
ry thing : whether this petition bee made
with inward wordes , or with outward,
which are the images of internall thinges,
there can be found no essentiall difference
betweene this and that. *Ibidem.*

As the smith knoweth that his iron is
first to be heated, and to be made soft, be-
fore he labour to make a stampe in it : so
prayer is to be vsed to the softening of the
heart, that thereby it may be made ready
for the keeping of the diuine law. *Ibidem.*

As the hill is the way vnto the moun-
taine, and the meanes to ascend vnto it : so
prayer is the waye, and the ascending to
mortification. *Ibidem.*

Euen as a diligent and carefull traoueller
that entreth into an Inne, to breake his
fast, eateth, and withall is carefull to make
an end of the voyage he hath taken in
hande, so that although his body be in the
Inne, yet his heart and mind is about his
iorney : so also the seruant of God, when
he goeth to praye, let him on the one side
enioy celestially sweetnes, and on the other
side let him purpose to beare troubles and
molestations

molestations for his loue, of whom he is so much made of, and who will not haue any one to eate his bread, but in the sweate of his face. *ibidem.*

As the children of this world besides their dayly repast, haue their extraordinarie feasts and bankets, in which they are woont to exceede the maner of other refections: so it is also behoouefull, that the righteous besides their dayly prayer, haue their feasts and spirituall bankets, in which their soules may feede, not meaurable (as at other tymes) but may bee filled and stuffed with the diuine sweetenesse, and with the plentie of Gods house, *ibidem.*

As the bodie is dead, and waxeth quickly filthie without the soule: so the soule without prayer is dead, miserable, and very vn-sauoric. *Chrysostomus lib. 1. de orando Deum.*

As a Citie, which is not compassed and fenced with walles, easily commeth into the subiection of enemies: so the deuill easily bringeth that soule vnder his dominion, which is not fenced and garded with prayer. *Idem lib. 2. de oratione.*

As trees that haue taken deepe rooting, cannot bee pulled vp: so the feruent prayers of the saythfull cannot bee beaten

N

backe,

88 *The second part of*
backe, till they haue ascended into the
presence of the highest. *Idem. hom. 5. de in-*
comprehensibili natura dei.

As the roring of a Lion affrighteth the
beastes of the Forrest: so the prayer of the
righteous profligateth the diuels of hell.
Idem hom. 53. contra Apost.

As the ioynts of the bodie are bound
together by nerues and sinewes: so the
soules of the righteous are established by
prayer. *Idem lib. 2. de orando Deum.*

As water is the life of a fish: so is
prayer the life of a Christian. *ibidem.*

As Golde, precious stones, and Mar-
ble doe make the houses of Kings: so
prayer dooth buyld the Temple of Christ,
that hee may dwell in our hearts. *ibidem.*

When a King entereth into a Citie,
his Nobles and traine followe after: so
when prayer entreth into a soule, all other
vertues follow after. *ibidem.*

As perfume well conected dooth de-
light the smell of a man: so the prayer
of the righteous is sweete in the no-
strilles of the Lorde. *Idem hom. 13. operis*
imperfecti.

As a Souldiour is no bodie without his
armout, nor armour without a Souldiour:
so prayer is nothing without fasting, nor
fasting

fasting without prayer. *Ibidem. hom. 15.*

As there may bee something without a smell, but there cannot bee a smell without some thing: so a woorke without prayer is something, but prayer without a good worke is nothing; and if thou prayest, thou prayest not of fayth. *Idem hom. 18.*

As fire doth scowre off the rust from iron: so prayer dooth scowre our soules from the rust of sinne. *Idem, hom. 42. ad pop. Antioch.*

As no medicine can cure a wound, if the iron remaine within it: so no prayer profiteth his soule, who hath deadlie hatred festring and rankling in it. *Augustinus de rectitudine Catholica conuersationis.*

Plato wryteth, that the *Lacedemonians* were neuer heard to pray for any thing, but that which was good and profitable: so a Christian should neuer pray for any thing, but that which is good in the eyes of God, and profitable for himselfe. *Isidorus Clarins, orat. de fructu orandi, tom. 1.*

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Almes deedes.

AS the Princes of this worlde, determining a voyage, doe sende their furniture, treasure and prouision before them, and they themselues folow after: so we are to diuide our goodes amongst the poore, that they may prepared an entrance into life for vs. *Stella de contemptu mundi.*

As water sprinkled vpon an hot glowing gad of iron, although it seeme to coole the hote burning iron, yet at the length it causeth it to burne the more vehementlie: so the workes of mercie, albeit at a blush they seeme to make the soule lesse feruent, by reason of the sundrie busineses, which happen in exercising them, yet they make it more earnest and vehement in the wayes of the Lord. *Lodowicus Granat. lib. de deuotione.*

Euen as nothing is more naturall vnto God, then to doe well vnto all his creatures: so hee that participateth more of the spirit and goodnesse of God, hee is more readie to doe good vnto others. *ibidem.*

As in a tresurie, they vse to mingle no false mony which outwardlie hath a little gold,

golde, and seemes to be good, yet inwardlie is a mixture of most base mettalles: euen so, and no otherwise are the woorkes and almes deedes of Hypocrites, who outwardlie will appeare iust, as if they were no sinners, when inwardlie they haue seared and foule deformed consciences.

Stella de contemptu mundi.

As water quencheth burning fire: so almes deedes resisteth sinnes. *Clemens Alexand. lib. 3. pedagogi, cap. 7.*

As seede cast into the earth, bringeth forth profit to the sower: so bread cast into the lap of the poore, will in time to come reelde thee great commoditie. *Basil, hom. 1. de ditescentes.*

As corne kept in thy garner is deuoured of vermine, but being cast into thy lande, is not onelie preserued, but increased: so riches kept in thy Chest vnder locke and key, doe waste and fade, but if thou distribute them into the bellies of the hungrie, they doe not onelie not vanish, but rise to greater value. *Chrysostomus homil. 7. de continentia.*

As an vnfruitfull Elme giueth moysture to the Vine, that the Vine maye bring forth fruite both for it selfe, and for the tree: so let thy substance further the

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reliefe of the poore in this world, that their
sanctitie may further thee in the other.
Chrysost. hom. 12. operis imperf.

As hee that wryteth an Epistle to a
friend, whilest hee writeth, seeth in his
heart the person of his friend, to whom he
writeth: so hee that giueth almes for
Gods sake, seeth no man in his heart,
but the person of GOD alone, for whom
hee giueth it. *Idem, homil. 13. operis im-*
perfect.

As worldlie men by Vsurie encrease
their pelfe to their damnation: so spiritual
men by almes deedes encrease and mul-
tiplie the loue of God towards them
to their saluation. *Chrysost. hom. 7. in Epist.*
ad Rom.

As no man sorroweth to receiue a king-
dome, or greeueth to haue remission of
his sinnes: so let no man sorrowe to lay
out his money vpon maintenance for the
poore, because hee shall receyue gre-
aynes by it. *Idem Homil. 21. in Epist.*
ad Rom.

As rich mens sonnes for an orname-
doe weare Golde Chaynes about the
neckes, as a signe of their greatnesse and
Nobilitie: so wee ought alwayes to be
arrayed in the robes of bountie,

wee may shewe our selues to bee the sonnes of him, who is mercifull, who causeth his Sunne to arise both vpon the good and badde. *idem Hom. 1. ad Philippen.*

As in physicall confections one herbe is predominant: so in spirituall matters, almes deeds are in especiall account with God. *idem, hom. 9. ad Hebraeos.*

As Iudges hauing receiued gifts do not suddenly proceed to pronounce sentence, but endeavour to agree the parties: so the Lord dealeth with them, whose giftes are giuen to the poore. *August. ser. 146.*

As wee are not once to doe well, but alwayes; so we are not once to giue almes, but alwayes. *Chrysosthm. hom. 1. in Epist. ad Philippen.*

A lumpe of vnmolten Lead put into a vessell full of holes, doth rest in one side of the vessell, but if it be melted with fire, it filleth all the holes: so an heape of money being frozen with the colde of auarice, lieth in the chest profitable to no man, but if it be melted with the fire of diuine loue, and powred out, it floweth to all partes of the poore, and relieuing the needy, it filleth all the holes & crannies of pouertie. *Hec Pintus in cap. 5. Ezech. 37.*

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As the sea is fed by land Riuer, which hath no neede of them, when as the lande is left drie: so manie bestowe their largesse and bounty vpon them that haue no need, and let the needie and distressed perish. *idem in cap. 18.*

As sheepe and oxen are not eaten, except they be dead and dressed; so many Churles giue no almes, but when they are dead and buried. *idem in cap. 16.*

As mount Oliuet (according to *Augustine*) was a mountaine of oyntment and vnction, of fatnesse and refection, of medicine and cure, by reason of the abundance of oyle there growing: so a mercifull man may be fitly resembled to this mountaine, by reason of his almes, which are the oyle of mercie and pitie.

As that seed is the best, which is white within: so are those almes deeds the best which come from a pure intent. *F. Ioanne a S. Geminiano lib. 3. de vegetabilibus, Plant. cap. 20.*

As one Torch borne before dooth giue more light, then foure borne behinde: so one good deede done in life time is more acceptable vnto God, then fortie after death. *Polancus in Methodo adinuandis e qui moriuntur.*

Deuotio

Deuotion.

HE that woulde haue Iron alwayes to glow and shine redde hot, it is necessary that hee alwaies applie it to the fire, for if hee take it from the fire, forthwith it returneth to his naturall coldenesse: so the most noble affection of Deuotion so dependeth of that, that man bee continually vnited vnto God by actual loue and contemplation, that if hee turne himselfe but a little from him, forthwith hee slideth backe to the bosome of his mother, that is, to the olde disposition, which before hee had. *Lodouicus Granat. lib. de deuotione.*

As a furnace, if it bee well heated in the morning, is kept hot all the day after with a little fire; but if it growe cold againe, it requires a great deale of fire, before it bee thorowly heated againe: so Deuotion being well heated by prayer preserues heate a long time, but through dissuetude of prayer it growes colde, and requires much praier to heat it thorowly againe. *ibidem.*

As sweet water standing in an open vessel, hauing no couer, doth forthwith lose the sweetnesse and grace of the sent: so the sweet and pretious oyntment of Deuotion doth

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doth loose al the vertue and efficacy, when
the mouth is loosed and dissolute, that is,
when the tongue doth lauish and supera-
bound in too much talke & prattle. *Ibidem.*

As fire cannot be kindled nor kept in
wet and moist matter: so neither can De-
uotion in the delights and pleasures of the
body. *Ibidem.*

As in a harpe we are to obserue, that the
strings bee neither stretched too streight,
nor loosened too slacke, for then they are
either broken, or yeelde an vntuned and
an vnpleasant sound: so in the celestiall ex-
ercise of deuotion, it is meet that the body
be neither macerated by too much hun-
ger, nor fatted by too much plentie, for
both of them bring very much hurt to this
exercise. *Ibidem.*

Euen as fire, or any odoriferous or
fragrant sinell, the more it is couered and
kept close, the more and longer it pre-
serueth the sent, and keepeth the heat: so also
the loue of God and deuotion. *Ibidem.*

As nature is not content with the deaw,
that in the night time falleth vpon y earth,
but also now & then it raineth, and y plen-
tifully, not for a weeke, but oftentimes lon-
ger; for so it is necessary, that the heauens
should be now and then more liberall to-
wards

wards the earth, and should so glut it, that neither the sun, nor the wind may make it dry: so also our soule besides the common & daily deaw, ought to haue certain peculiar times, in which our eies may doe none other thing, then showre down most plentiful teares of deuotion, by which our soule may bee so filled with y^e vertues & iuice of the holy ghost, that al y^e tribulations, and al y^e winds of this world may not dry it. *ibid.*

The feare of the Lord.

EVEN as a ship is not safe without ballace or lastage, for it is easilie tossed with euery wind, now on this side, & now on that, to the great dāger of the ship: so is the soule endangered, which lacketh the burthen and ballace of the diuine feare, which poyseth the soule, that the windes of worldly fauour, or of diuine graces, doe not tesse and puffle it vp, and so ouerthrow it. *Lodon. Granat. lib. 1. Ducis Peccatorum.*

As Fennel hath an opening vertue, as *Plato* sayth: so the feare of God openeth the way vnto loue.

As the needle leadeth the threed: so feare introduceth loue. *August.*

As serpents by the taste of Fennel put off
olde

The second part of
old age: so the feare of God putteth away
inueterate sinne. *F. Ioannes a S. Geminiano*
lib. 3 de vegetabilib. & plant. cap. 77.

As among the kindes of precious stones
called *Berylli*, that is the best, which is the
palest: so among men hee is the best that
feareth the Lorde. *Idem. lib. 2. de Metallis*
& lapid. cap. 37.

As the precious stone *Beryllus* beeing
opposed to the sunne beames, doth burne
the hande of the holder: so the feare of the
Lord being heated with the loue of Christ
doth burne the hand of the bearer, so that
it maketh him to labor in his vocation ve-
ry ardently. *Ibidem.*

As Princes haue Porters that keepe out
vnruely people from their pallaces: so the
soules of y^e righteous haue, The feare of the
Lord, for their porter to keepe sinnes from
them. *Idem. lib. 10. de actib. & Morib. Hu-*
man. cap. 80.

As he that hath his body fastned thorow
with a naile, cannot easily doe any thing
without griefe: so hee that hath his soule
pierced thorowe with the feare of God,
cannot easilie commit any filthy offence.
Basil. in pricipium Prouerb.

As by a bridle a Horse is helde from
his rage: so by feare the soule is kept from
sinne

sinne. *Chrysostomus De verbis Isaya, homil. 5.*

As an Oake deeply rooted is not ouerthrown by the force of the wind: so a soule deeply founded in the feare of the Lorde is not ouerwhelmed by the windes of temptation. *Idem Hom. quinquagesima tertia in Ioan.*

As a beame of the Sunne entring into a house by a crannie, doth enlighten all thinges in the house: so if the feare of the Lorde bee in the soule, it sheweth vnto it, all her sinnes, albeit they bee very small. *Climacus De discretione gradu, 26.*

Perseuerance.

AS it doth not profit to haue sailed successfully and prosperously a long voyage, if at length we make shipwrack in the Hauen: so it profiteth not to haue liued religiously without final perseuerance. *Londonic. Granat. lib. 2. Ducis Peccatorum.*

Euen as a student in the liberal sciences, if he daily make progresse in good letters, and diligently frequent the Schooles, in a very short time commeth to the perfection of the artes he studieth: so on the contrary
part,

The second part of
part, he that often & much intermitteth &
breaketh off his study, either very late, or
neuer becometh learned. *idē lib. de deuot.*

As he that hath a iourney to go, must not
sit down in the midst of his way, and there
leauē off: so he that trauelleth to heauen,
must not only begin to liue honestly, but
must continue so til death. *Chrysost. hom. 4.*
ad Ephes.

As a Rhetoriciā doth not only begin his
oration, but also doth ende it: so a christian
must begin in vertue, and ende in vertue. *I-*
dem hom. 24. ad Habreos.

As that physicke is vnprofitable, which
doth not restore the sicke to health: so that
life well lead is to no purpose, which doth
not so continue to the end. *Ibidem.*

As that debtour doth not satisfie his cre-
ditour that payeth part, but he that paieth
all: so he doth not please God that giueth
part of his life vnto him, but hee that be-
queatheth all. *Greg. lib. 22. Moral. cap. 6.*

As no man obtaineth victory, but he
that goeth thorow stich: so no man attai-
neth vnto glory, but he that continueth in
vprightnes vnto the ende. *Ibidem.*

As that seede is sowne in vaine where
of the reaper filleth not his hande in the
haruest: so an honest life is ill begun, and

to no purpose, except it perseuer vnto the end. *Casarius Arelatensis. hom. 25.*

As light is necessary for corporall eyes, that they may enioy their ende and vie: so perseuerance is necessary for all them, that are predestinated and called to the kingdome of heauen. *Laurentius Iustinianus cap. 1. de perseuerantia.*

As the eye is opened in vaine without the light: so he runneth in vaine, that doth not perseuer to the end of his life. *ibidem.*

Hard stones are pierced with soft drops, great Oakes hewne downe with many blowes: so the stoniest hart is mollified by continuall perswasions, or true perseuerance.

As no beast without a taile was offered vnto the Lord: so wee cannot offer vp our selues vnto God without perseuerance. *F. Iohannes a S. Geminiano lib. 10. de actibus & moribus humanis, cap. 61.*

It is said that a Pecoocke hauing lost her tayle, is ashamed to shewe her selfe to a man bodie: so without perseuerance no man shall dare to appeare before God in iudgement. *ibidem.*

The second part of

Pietie.

IF you do anoynt Cedar and Iuniper with
with oyle, they neither feele rottennesse,
nor are subiect to wormes : so a soule en-
dued with piety from aboue, is not subiect
to the corruption of this worlde. *Plin. lib.*
16. cap. 40.

As the pretious pearles called *Vnions*,
although they are bred in the sea, yet haue
more affinity with heauē, whose face they
resemble : so a godly and generous spirit
doth more depend of heauen, whence hee
taketh his original, then of the earth, vpon
which he liueth. *Plin. lib. 9. cap. 35.*

As the Painter *Apelles* had wont to
complaine, when any day passed him, in
which he had not drawne a line : so a god-
lie Christian should grieue, if any day pas-
seth, in which hee hath not profited in
pietie.

As Iron and Steele doe exceede other
mettals in hardnes, but are excelled of the
Adamant : so the loue towards our chil-
dren is powrefull, but our piety to God
doth far exceed it,

Goodness

Goodnes.

AS Scarabees and Vultures are offended
At oyntmentes; and as the Scythian
sware that hee had rather heare the neigh-
ing of an horse, then a Musitian sweetlie
singing: so the best thinges doe not please
all men. *Plut.*

As the Phoenix is neuer but one alone,
which is scarcely credited of anie man: so
there is the greatest scarcity of the best
thinges.

As there is but one Phoenix bred in five
hundred yeares; so the increase of famous
and excellent men is very rare. *Seneca.*

As wormes engender sooner in softe
and tender wood, then in that which is
more harde and knottie; and as moathes
do breede sooner in the fine wooll, then in
course flockes: so ambition sooner assaul-
teth an excellent and rare man in all kinde
of vertue, then another, who is not so ver-
tuous.

As *Pindarus* writeth that King *Therons*
coursers were such as would neuer be wea-
ry of going: so should we be neuer weary
of well doing.

O

Humility

The second part of

Humility.

AS the valleys are more abundant and bring forth more fruit then the mountaines do, by reason that being more lowe, they receiue more commodiously all the dewe and fatnesse which falleth and descendeth from the hie hils : euen so it behooueth that we bee lowe and humble in our owne eies, if wee will, that God replenish vs with his graces, the which can find no place in vs, if wee presume any whit of our vertues.

As the Heart doth kil all sensible venomous beasts : so humility doth kil all intellectual venomous serpents. *Climacus de discretione, gradu. 26.*

As a Barrell except it bee close hooped, and haue no leakes, cannot holde wine : so the hart except it be defended with humility and chastity, and haue not any leakes for vices, it cannot bee the receptable of God. *Sanctus Isayus abbas oratione 12. de vino.*

As wine doth become naught, except it bee kept in Vaultes and Cellars : so all the labors of youth are vaine, except they be preserued with humility. *Ibidem.*

As wee cannot drinke out of an earthlie fountaine, except wee bende downe our selues: so wee cannot drinke of the liuely fountaine Christ, except wee humbly bende down our selues, for it is written, God resisteth the proude. *Cesarus hom. 30.*

As spices smell sweetest when they are powned: so when the good thinges, that man hath in him are, as it were powned by humility, they are more acceptable vnto God. *Peroaldus in summa virtutum.*

As ignorance bringeth forth presumption, and presumption ruine: so knowledge bringeth forth humilitie, and humilitie grace; it encreaseh light, perseuerance in goodnes, blisfull ioy in hope, a desire to be perfect, a taste of wisdom, constancy in sayth, loue in patience, ioyfulnesse of spirit, vprightnesse of minde, zeale of iustice, and a thirsting desire of vertue. *Laurentius Iustinianus De institutione & regimine praelatorum.*

A bough of a tree the fuller of Apples it is, the heavier it is, & the more loden with fruit it is, the more lowly it hangeth: so the wiser a man is, the more humble he is, and the more he is loden with the fruits of wisdom, the more submisse & lowly he is; but

The second part of
a proude man like a barren branch moun-
teth alofte, not seeking the profit of his
soule, but vanity. *Hector Pintus in cap. 2.*
Ezech.

As a raine floud is low in Summer, and
as it were creepeth on the ground, but in
the Winter and Spring-time doth flowe
and abound; so also humility in prosperi-
tie is verie small, but in aduersitie is verie
great and strong. *Bernardus Iustinianus in*
uita Laurentij Iustiniani.

As Christ was humble and meeke: so
must Christians be.

As *Abell* is commended for inno-
cency; *Noah* for righteousnesse; *Abra-*
ham for faith; *Isaac* for matrimoniall
loue; and *Iacob* for simplicitie and paine-
full labour: so *Moses* is commended for
meekenesse, the Scripture sayth of him
in the twelfth of *Numbers* the thirde verse;
Moses was a very meeke man, aboue al the
men that were vpon the earth.

As salt seasoneth all meates: so humility
seasoneth all vertues.

As a wilde Bull tyed to a fig tree be-
commeth tame: so a proude man keeping
companie with an humble man becom-
meth more lowlie. *F. Ioannes a S. Gemini-*
ano libro 3. De vegetabilibus & plantis
cap. 20

cap. 29.

As Serpents cannot abide the shadowe of an Ash tree : so the Diuels cannot abide humility. *ibidem.*

As the gumme of the Tree *Bdellium* cureth both inwarde and outwarde impostumes : so humilitie healeth both the sins of the heart, and the vices of the fleshe. *ibidem.*

As Cinnamon groweth in watry places : so humility groweth in those heartes, that are watered with true wisdom. *ibidem.*

As Hysope boiled in wine with dry figs doth purge the lunges, and the brest of all diseases growing of cold causes : so humilitie mingled with the Wine of charitie, and the sweete Figge of mansuetude doth purge and cure the inflamations of wrath, and the swellings of pride. *ibidem.*

As the herbe Dill expelleth windinesse : so humility banisheth pride. *ibidem.*

Patience.

AS much raine weares out the roughest Marble, and with continuance of strokes the hardest steele is pierced : euen

The second part of
so, the greatest patience by extremities
may bee perverted, and the kindest heart
made cruell by intollerable torturinge.

As hee that hath an adamantine bodie is not subiect to the woundes of darts; so hee that is armed with patience taketh no harme by the woundes of reproches. *Chrysostomus homil. 2. ad populum Antioch.*

As Ioseph lefte his coate in the hande of the harlot, but fled awaie with a better coate of Chastitie; so also caste thy coate into the handes of the calumniator, and flie awaie with the better couering of righteousnesse, least whilst thou chalengest the vesture of thy bodie, thou looses the precious vestiment of thy soule. *Idem Homil. 12. operis imperfecti.*

As arrowes shot forcible against anie hard substance, do rebound backe againe, but being sent with a milder flight, enter and sticke fast; so wee more exasperate euill speakers by repugning them, when as by patientlie yeelding, wee easilie appease them, and mitigate their fury. *Idem hom. 14. in Ioan.*

If a rich man be called poore, he laugheth at it, because hee knoweth it to bee
false

false: so if we with patience would smile at iniuries doone vnto vs, it woulde bee a great argument, that wee are falsely reprehended. *Idem. hom. 48.*

As merchants sustain the dangers of the sea, for earthlie lucre: so let vs with patience vndergo all extremities and all harde measure, that the world offers vnto vs, for the kingdome of heauen, and the presence of God. *Idem. hom. 76.*

As water quencheth fire: so patience extinguisheth anger. *Idē. hom. 22. ad Hebraeos.*

A dog biteth the stone y^e is cast at him, neuer respecting him that cast it: so they that are impatient looke alwaies to the second meanes, and neuer to God, that sendeth tribulations. *Dorotheus, de accusatiōe sui ipsius, doctrina. 7.*

As phisicke repaireth health in bodies: so tribulation begetteth patience in soules. *Laurentius Iustinianus, in ligno vite de patientia, cap. 3.*

As it is a cruell thing to deny water to him that is thirsty: so it is an euill thing to passe ouer in silence the praises of the excellent vertue patience. *Idem. cap. 2.*

As *Dauid* is commended for his holie zeale, and *Cornelius* for his almes deeds: so is *Iob* for his patience.

As

The second part of

As golde is not diminished in the fire,
but made brighter: so a patient man in
aduersitie is not daunted, but made more
glorious. *F. Ioannes a S. Geminiano libro 2,
de metallis & lapidibus, cap. 24.*

As the stone *Chrysopassus* hideth his
brightnesse in the day, but sheweth it in
the night: so patience appeareth not in
prosperitie, but in aduersitie. *ibidem.*

Obedience.

AS Clay doth followe the hande of the
fashioner: so should man be obedient
to the will of God. *Chrysostom. lib. 1. de pro-
uidentia. & Iustinus de recta confess. siue de
S. & coessentia Trinitatis.*

As it is meet that beasts should obey vs:
so it is requisite, that our reason shoulde o-
bey God. *Procopius in Leuitic.*

As *Adam* by disobedience became sub-
iect to death: so our Sauour by obedience
subdued death. *Thalassius ad Paulinum
presbyt.*

As the sun, moon, stars, and the sea obey
God, so much more should mā. *Theodoret.
serm. 3. de grecarum affect. curat.*

As victory is not expected without a
captaine

captaine; and as there is no hope of arriving at the haven without a Pylot: so without obedience it is vnpossible, not to bee hazarded in the sea of this life. *Laurentius Iustinianus de ligno vita, cap. 3. de obedientia.*

As the Iewes declared their obedience in the shadowe: so ought Christians much more to performe theirs in the substance, seeing that the bright Sonne of righteoufnesse hath appeared vnto them. *Chrysost. hom. 60. in Genesin.*

Hee that bestoweth his studie vpon *Ischomachus*, shall proue a husband man; if vpon *Lampides*, a Pylot; if vpon *Charidemus* a Captaine; if vpon *Simon*, a skilfull rider; if vpon *Perdices*, a tauerner; if vpon *Crobylus*, a cunning cooke; if vpon *Archilaus*, a dauncer; he that studieth *Homer* shall proue a Poet; if *Pyrrho*, a contentious wrangler; if *Demosthenes*, an oratour; if *Chrysippus*, a Logitian; and he that is conuersant in *Plato* and *Aristotle*, shall become a learned Philosopher: so hee that obeyeth the Lord, and dooth his will, and meditateth vpon his word, shall bee made according to the image of his maister, and shall resemble his sanctitie and integritie. *Clemens Alexandrinus, lib. 7. Strom.*

As

The second part of

As seruants obey their maisters, and wiues their husbands, and the Church her Lord, and the disciples their pastors: so all men ought to bee subiect to the higher powers, not onely for feare but for conscience. *Greg. Nazian. oratione ad subditos timore percultos.*

As we all are worthily angry with Adam because hee rather obeyed his wife then God: so we shuld be angry with our selues, because we rather studie to obey & please our flesh and other creatures, then God. *Bernardus ser. 1. de omnibus sanctis.*

As the legs do swiftly and willingly obey the motions of the soule in running hither and thithert: so man should be readie to obey the will of God, in performing whatsoever he comandeth. *F. Ioannes a S. Gemignano li. 6. de homine, & membris eius. ca. 46.*

Repentance.

AS hee is counted a madde foole, that hauing many weightie burthens to be caried, and many sufficient horses to carry them, yet layeth all the burthens vpon one of the weakest and woorst horses, the other being sent emptie away: so is hee to bee counted a foole much more mad, that

that imposeth the burthen of repentance to bee carryed of olde age, sparing youth and manlie age, and letting them goe emptie, which are much stronger, and farre more fitte to carrie then olde age; olde age beeing scarce able to support her owne infirmities. *Lodouicus Granat, lib. 1.*

Ducis peccatorum.

The repentance of wicked men fearing death, is like that which sailers make, when they are in dannger of shipwracke, they promise to chaunge their liues, and to embrace vertue in their extremitie, but when the storme is ouerpast, they returne to their former vomit, and become worser then they were before, making no account of their vowes and protestations, yea reputing them as dreames and toyes.

Idem lib. 2. Ducis peccat.

As a thunderbolt lighting on a venomous serpent, extinguisheth al the poison, because it extinguisheth all the naturall moysture: so the vertue of repentance extinguisheth wickednes in sinners, and the poyson of sin. *F. Ioannes a S. Geminiano lib. 1. de cælo & elementis, cap. 60.*

As snow maketh the earth fat, by shutting the pores of the same: so repentance, albeit it maketh the bodie leane, yet it fatneth

The second part of

fatneth the soule, by restraining the appetites of the flesh, *ibidem.*

As snow couereth manie foule places: so repentance couereth much infamie, *ibidem.*

As the sea prouoketh vomit: so repentance procureth abomination of sinne, *ibidem.*

As the sea bringeth headach: so repentance bringeth remorse of conscience, *ibidem.*

As the sand doth stay the violent rage of the sea, that it cannot passe the bounds: so repentance doth restraine the violence of sinne, least man should transgresse the commandements of God, *ibidem.*

As Aloes is bitter: so is repentance. *Idem lib. 3. de vegetabilibus, & Plant. cap. 56.*

As Wormewood driueth Mice and Wormes from bookes and clothes: so repentance driueth temptations from the soule, and bitings from the conscience. *ibidem.*

As Centorie is an herbe both bitter and sweete: so is repentance bitter in meditation of Gods iudgements, and sweete in embracing his mercies. *ibidem.*

Truth.

Truth.

AS a glasse doth make no representation of any picture, except it be Steele, or else vnderlaid with tinne, brasse, gold, or some such like solide substance, which may stay the image from gliding thorow: so the image of truth doth not shine, but in solide and sound soules, that are founded in true vertue.

As the wilde beast is taken, after hee hath beene long hunted: so the truth appeareth, after it hath beene discussed by reason, and sought with labour. *Clemens Alex. lib. 1. Strom.*

As a Gardiner knoweth how to gather a Rose without pricking his fingers: so a contemplatour and searcher out of the truth, knoweth how to finde it without gathering of falshoode with it. *Idem lib. 2. Strom.*

As all liuing creatures do breath the same ayre, but after diuerse maners: so many come vnto the truth, but after diuerse wayes. *Idem lib. 6.*

There are many wayes that crosse the kings hie way, wherof some lead to headlong Rockes, other to swift Riuers, others to

The second part of
to the deepe sea, therefore hee that is wise
will keepe the Kings troden path, which
is freed from daunger : so when others
speake this and that, wee must not depart
from the truth, but we must more exactlie
and diligently seeke out the knowledge of
it. *idem. Hom. 7.*

If any man should see the citie of Rome
subuerted of enemies, and neglecteth the
defence of it, when hee might haue defen-
ded it, he doth seeme to haue betrayed it,
because he freed it not when he might : so
when thou seest the truth impugned and
indaungered of wicked men, and maist de-
fend it, if thou dost not safeguard it, thou be-
traiest it. *Chrysost. hom. 25. operis imperfect.*

The beautie of *Helen* so inflamed the
gallants of Greece, that for her they a long
time ventured their liues at the siege of
Troy, and at last sacked it : so the holie
Martyrs of Christ Iesus haue most vali-
antlie, not onelie ventured themselues at
the siege of Sodome, but layde downe
their lyues for the Truthe sake, which
Truth of Christians is incomparably more
beautifull, then the *Helen* of the Grecians.
August. Epist. 9.

As a Partridge is good meate, but it is
not eaten rawe, because no stomacke can
digest

digest it: so truth is a most excellent food, but it is not rawly or sowrely to bee propounded, but roasted, or boiled, & seasoned with the salt of wisdom; for there is no stomacke that will receiue the raw and sowre truth. *Hector Pintus in cap. 58. Esaya.*

As there is but one God: so there is but one truth, which is Christ.

As the purest Emerald shineth brightest when it hath no Oyle: so truth delighteth, when it is apparelled worst.

Concord.

AS thou maiest easily breake speare by speare beeing seuered one by one, which thou canst not do being ioyned together: so those that by variance are parted, are easily overcome, when as those that hold together cannot be subdued. *Plut.*

Two or mo voyces sounding together, doe make better harmonie: so whatsoeuer is done in a familie, let it bee done by the consent both of man and wife, but yet by the dispose and order of the husband, *ibidem.*

As in a body the best cōstitution is made of the temperature of moisture, drines, heat and cold: so by the cōcord of brethren, the stocke

The se condpart of
stocke and progeny doth best flourish, *idem.*

The stone of *Tuscia*, albeit great, doth swimme aboue water, but becing broken in peeces it sinketh to the bottom: so by concorde we are supported, but by discord we go downwards and come to naught. *Plin.lib.2.cap.106.* & *Aristot.de Natura.cap 12.*

As the stone of *Scyros*, being whole, doth float aloft, but being parted doth settle to the bottom: so cōcord doth hold vs vp, but discord doth tumble vs downe. *Plin.lib.36. cap.17.*

The *Salamander* doth not come forth but in great showers, in fair weather she sheweth not her selfe: so some only shew themselves in time of sedition and insurrection, when peace is disturbed, but in time of quiet and concord, do lie as though they were dead.

As the members of a naturall body by consent do helpe one another: so the members of a politike bodie by concord do ayd one another. *Macar.hom.3.*

As no building can long be supported, if the ligamēts be taken away: so the church cannot grow to her perfectiō, except it be bound with the bondes of peace, charitie and cōcord. *Basil.orat.1.de amore in deum.*

As

As one eye cānot be turned about, with out y other be also turned; but they are alwaies turned together one waie; so the body and the soule, and the whole society of the righteous shall haue such concorde & agreement in heauen, that they shall will no contrarieties, but shal alwaies haue the same wil. *Lodonicus Granatensis in suis septem Meditationibus, Meditatione septima.*

Decency.

AS one garment doth more become a wise man then any other, albeit hee hate none: so it is more seemely to liue in this place, then in that. *Senec.*

The hearbe *Chamaleon* doth chaunge the colour of the leaues according to the earth wherein it growes, therefore in one place it is blacke, in an other greene, in an other blewe, and in an other yellowe, and so in other places of other colours: so it is meete that a man order the frame of his life according to the place, time, and persons, where, when and with whome he liueth.

P

Hospitality

The second part of

Hospitality.

THe serpents of *Syria* haue no poyson for the people that are bredde in the countrie with them, neyther doe they euer set vppon them, but straungers they sting to the death: so Ilanders are courteous inough to their owne countrimen, but cruell to strangers.

As a Fisher casting his net into the sea, doth catch fishes, & sometimes doth draw vp golde and precious Margarites: so Lot catching men with his net, caught also Angels; not knowing of it. Which Saint Paule spoke to this mans prayes, saying; *Bee not forgetfull to lodge straungers; for thereby some haue receiued Angels into their houses vnwares. Chrysostomus concione 2. de Lazaro.*

Many godles and profane *Actaons* haue inough meate and lodging for their yelping houndes, and bawling curre; so thou who professest godlinesse and religion, be at the least as liberal, to thy poor brother, who hath the image of God in him, as well as thou thy selfe hast, and for whome Christ died, as well as hee did for thee. *Isidornus Clarins oratione undecima*

cima tom. 1.

As Crowes doe waite vppon, and conduct Storkes from one place to another, and doe fight against their enemies, which I gather, because when the Storkes doe depart out of our Country, there is not anie Crowe seene with vs, and afterwarde they returne wounded; an open signe of their helpefull ayde: so men beeing not onely reasonable but religious creatures, let them at the least performe as much one to another. *Basilins Horn. 8. exameron.*

As he is monstrously malicious, that dammeth vp a flowing fountaine, or forbiddeth the Sun-shining, or will not abide that another shoulde light his candle at his, or that grudgeth to shewe the hie waie to a traueller: so is he exceeding inhumane, that will not profit another, and may doe it without his owne discommoditie.

Liberality.

AS the stone *Siphnius* doth waxe harde being heated in oyle, otherwise it is very soft: so some are made worse by largesse and beneficence,

P 2

Almost

The second part of

Almost it alwayes happeneth, that that which pleaseth the smelling, discontenteth the tast, as the fig is of sweet tast, but of no smell, but the hearbe *Cotonea* is of very fragrant saueur, but of a most bitter and sharpe sapour: so thou shalt hardlie finde in one man a faire tongue & a bountifull heart, an alluring word, and a liberall worke.

As that drinke doth more moysten the belly, & asswage thirst, which is let down by little and little, then that which is gulled and swilled downe altogether: so that bountie doth more restraine the importunate crauer, which is giuen by little and little, then that which is bestowed all at once.

The fig tree doth not flourish with blossomes and flowers, when it beareth the sweetest fruit: so some are very bountifull, who make no large promises. *Plin. lib. 1. cap. 26.*

As the sunne doth giad and cheare all creatures: so liberalitie maketh all men merry. *Isidorus Clarius oratione 61. tom. primi.*

As all men hate a couetous man: so euery one loueth a liberall man.

As vessels of a like bignes, one of which being

being full and the other empty, being beat
vpon doe yeeld an harmonious founde: so
a liberall rich man, and a needie poore
man do make a good consent, *Erasmus in
similibus.*

Silence:

CRanes when they flie out of *Cilicia*,
they carry litle stones in their mouthes
and so they safelie flie ouer the mountaine
Taurus, which is full of Eagles, and this
they doe in the night, that their noyse
may not bewraie them: so silence and
taciturnitie is safe euery where. *Plutarch,
in moralib. Plin. lib. 10. cap. 23. Aristot. de
natu. lib. 9. cap. 10.*

As a skilfull Archer presently aymes
at his marke: so hee is wise that spea-
keth fewe wordes, and those to the pur-
posed. *Plut.*

As mysteries are beheld with silence: so
some things are better commended by si-
lence then by speech. *Idem.*

When we make triall of a vessell, wee
powre in water before wee commit wine
vnto it: so sometimes some light matter is
to be committed to our friendes, whereby
wee may try the secrecy of their silence,

The second part of
that if they blabbe it forth, it may not bee
greatly materiall. *Idem.*

As they that are ouerburdened with
wine, cannot keepe in their meat; so where
wine aboundeth, there is neither secrecy
nor silence. *Seneca.*

It is a wonder to see a dumbe Grasshop-
per, because this kind of creature is full of
clatter and noyse; and yet it is said, that
there is some such in the field *Rhegium*; so
we do wonder at constancy and silence in
a woman, because this kind is wauering &
talkatiue; & yet they say, that there is some
women constant and silent, happy is that
man that lights on such an one. *Plin. lib.*
11. cap. 27.

The Thrush neuer singeth in the com-
pany of the nightingale; *Roscins* was al-
waies dumbe when hee dined with *Cato*:
so fooles should keepe silence, when wise
men talke.

Mediocrity.

A ship in a little riuer, seemeth great, but
in the sea, it appeareth but little: so
they that are but meane in one place
seeme great else where. *Sene.*

Too

Too much fruisfulnes doth kill some trees: so too high a gale of fortune doth spoile some.

The flow of *Nilus* being either in defect or excesse, doth bring famine to the Egyptians, that is, if it flow aboue 18. cubits, or be vnder 12: so both too much, & too little wealth doth hinder a good mind; want doth pinch, and aboundance doth suffocate good purposes, *Plin. lib. 18. c. 18.*

As the Birdes called *Martinets*, doe either fly, or lye vpon the ground, because they want feete: so some are too vehemēt in either part, either they are too busie, or too idle, they haue no meane, *Plin. lib. 10. cap. 39.*

Nightingales doe kill themselues with singing: so doe many with immoderate study. *Plin. lib. 10. cap. 29.*

Wine drunke moderately doth helpe and strengthen both the eyes and sinewes, but too much being taken, hurteth both: so by moderate study the life is adorned and beautified, but too much labour doth weaken and destroy it.

Iuie being drunke doth hurt the sinews, which beeing outwardly applied doth profit and comfort them: so if thou wholly giuest thy selfe vnto Philosophie,
it

203 *The second part of*
it doth hinder and hurte thy religion, but
if thou moderately drinkeſt of it, it furthereth
much thine erudition. *Plin. lib. 24*
cap. 10.

Salt being sparingly ſprinkled vpon
meate, doth giue a grace vnto the taſt: ſo
if thou mingleft a little antiquity, or mirth
with thy ſpeech, it becometh more beauti-
full, but if more then inough, there is no-
thing more vnpleaſant.

Gallus a riuer of *Phrygia* being mode-
rately drunke of, doth cure the diſeaſes of
the body, but being immoderately taſted
of bringeth franticknes of mind: ſo if thou
moderately taſteſt of Philoſophy, it much
profiteth, but if thou wholly addicteſt thy
ſelfe vnto that ſtudy, it taketh awaie the
health of thy mind, & affecteth thee with
a fury of vaine glory. *Plin. lib. 31 cap. 2.*

Protopenes that excellent Painter is tax-
ed, becauſe hee knew no time to take his
hand from his table: ſo ſome writers doe
offende in immoderate diligence, who
thinke that they neuer haue mended a
thing well inough. *Plin. lib. 35. cap. 10.*

A vine except it be pruned doth waxe
barren through fruitfulnes and ſecundity:
ſo forward wits are to be reſtrained from
immoderate ſtudy, leaſt they conſume
themſelues

themselves.

As a man is to keepe the way between fire and water, so that he neither burn, nor drowne himselfe: so we are neither to decline to the right hand nor to the left, but to keepe a meane. *August. Epist. 82.*

Chastity.

AS it is better to be in health, then to be sicke and discourse of health: so it is better to be chaste and continent, then filthy and polluted to discourse and prate of chastity and continency. *Clemens Alexandrinus lib. 3, Stromat.*

Many among the Gentils did abstaine from wickednes, either because they could not obtaine their purpose, or because they feared men, or because they sought after greater pleasures, & so let the present slip: so in the Faith & among Christians, some are chaste and continent either for the promise sake, or for the feare of God. *Ibid. li. 7.*

As a valiant Champion is knowne by the good habit of his body: so a good Christian is discerned by the chastity and continency of his life. *Basilus in regulis fusius disputat. interrog. 17.*

As the images of Satyres doe moue laughter

The second part of
laughter; & as sadder pictures do procure
soberer thoughts: so a virgin the image of
chastitie, and the very shape of the vertue
it selfe ought to conuert our affections to
the consideration of God. *Idem. de vera*
virginitate. 27.

As dogges feede themselves in but-
chers shambles: so deuils feed themselves
in vnchast and incontinent mens soules.
Palladius in vita Mosis abbatis.

As the Bee is laborious, chaste and conti-
nent: so ought virgins to be. *Ambrosius lib.*
1. de virginibus.

As the Bee doth feede vpon the hony
dewe: so a virgin doth feede vpon the di-
uine worde. *Ibidem.*

As a flower doth soone perish by
drought, and wither with the winde: so
chastitie in women is soone corrupted, ey-
ther through want of wedlocke authority,
or through the procliuity of age to vice.
Hieronimus epist. ad Saluciam de viduitate
seruanda.

As it is not safe to commit a litle whyr-
ry to the seas violence: so it is not safe to
commit a virgins chastitie to suitors im-
portunitie. *Idem. epist. ad Gaudentium de*
Pacatula educatione.

As

As a ship desireth the hauen : so chastity loueth solitarines. *Nilus oratione secunda aduersus vitia.*

As incontinency neither eateth, drinketh, resteth, sleepeth nor vseth venery pleasurably by reason of satiety and superfluous ingurgitation : so continency truly enioyeth these, and giueth the right vie and touch to all pleasures. *Xenophon, lib. 4. de dictis Socratis.*

As an oxe after he is gelded encreaseth in strength, and is made more tame and fit for labour, and of a softer pace : so by chastitie a man is made more capable of grace, more ripe vnto repentance, fitter for the labour of obedience, and more graue and modest. *F. Ioannes a S. Germaniano lib. 5. de animalib. Terrestrib. cap. 17.*

Isidore, Cicero, Iuuenal, Phisilogus and Pliny report that the beast called a *Beauer* beeing pursued of hunters for his testicles, which are profitable for medicine, doth bite them out, and leaue them for the hunters, and so escapeth and saueth himselfe : so continent and chaste persons doe not carnally, but spiritually castrate themselves for the kingdome of heauen, least they should bee taken by infernall hunters,

The second part of
hunters, that is, of deuils, by the lustes and
pleasures of the flesh. *Ibidem.*

As the low shrub *Cinnamomum*, the rind
whereof is that spice wee call *Cinnamon*,
groweth among briars and brambles, and
among hard rockes, and therefore it is ga-
thered with great difficulty: so the chasti-
ty and continency of the flesh doth not
spring of the daintines of delicat life, both
doe grow out of the sharpnes of repen-
tance, and out of the austeritie of absti-
nence. *Idem lib. 3. de vegetabilib. et plant.*
cap. 11.

As *Cinnamon* vnlesse it bee dried yeel-
deth no smell, as saith *Plynie*: so the flesh
except it bee dried by abstinence from the
moysture of luxury, doth not yeeld to god
the sweet odour of continency. *Ibidem.*

As the *Margarite* is engendered of the
heavenly dewe: so continency is possessed
by the gift of the heavenly grace. *Idem lib.*
2. de Metallis et lapid. cap. 7.

As *Margarites* are little in quantitie,
but great in valour: so virgins and conti-
nent persons are little in apparance, by rea-
son of humilitie, but great in esteeme, by
reason of vertuous valour, *Ibidem.*

As Steele is of a purer substance then
iron: so are continent persons of a purer
mould

molde then vncfast lollardes. *Ibidem.*

As steele is more durable and lasting then iron : so a continent man is longer liued then an incontinent man. *Ibidem*

S. Martin visiting his dioceses sawe a meddow, part of which swine had miserably rooted vp, & part stood vntouched, beautified with the flourishing of many faire flowers; said hee, the part rooted vp of filthy swine, resembles the bodyes and soules of incontinent persons, but that which stands vntouched, shewes the glory of virginity, and continencie. *Sulpitius in vita S. Martini.*

Virginity.

Now, albeit colde, yet it is melted by the fire: so Virginitie doth fade and perish by familiarity and conference with women. *F. Ioannes a S. Geminiano lib. 1. de calo et elementis. cap. 47.*

As milky whitenes doth grace the celestiall circle *Galaxia* so the pure whitenes of minde doth beautifie virginitie. *Idem. lib. 1. de calo et elementis. cap. 83.*

As the circle *Galaxia* doth not departe from one place of his orbe to an other, but is moued with the fixed starres : so pure virginitie

The second part of
virginitie doth neuer depart from Christ
to follow any other loue, but is moued
with the fixed constancy of euer-during
resolution. *ibidem.*

As the stone *Asterites* hath light inclu-
ded in it: so virginitie hath resplendent
graces included in it, *idem lib. 2. de Metal-*
lis et Lapid. cap. 39.

As the Cedar is delighted in by man, for
y^e pleasing greenness: so virginity is accep-
table vnto God for the pure and flourishing
vnspottedness. *Idem. lib. 3. de vegetabilib. et*
Plant cap. 80.

As the odour of Cedar doth profligate
serpentes, and recreate men: so the odour
of virginitie doth driue awaie diuels, and
delight Angels, because virginitie is of
affinity with angelles, as *Hierome* saith,
Ibidem.

As the gumme of the Cedar tree doth
keep bookes from wormes and moathes:
so virginitie doth keepe lust from deuou-
ring of the body, and concupiscence from
feeding on the soule. *Ibidem.*

As the fruit of the Cedar tree is of three
tastes, sweete in the rind, sowre nere the
core, but in the midst of a medley tast be-
tweene both: so holy virgins must bee
sweete and milde in externall conuer-
sation,

sation, but inwardly sowre, that is, fearefull and carefull, but in the middest, that is, in their body they must bee somewhat temperate, that they bee neyther weakened by the sowrenesse of too much austeritie, nor grow dissolute by the sweetnesses of too much delicacy. *ibidem.*

As Roses by their vertue heale many languors: so virginity doth deliuer from many tribulations, which the married doe suffer. *Ibidem.*

As Violets are colde, watry and odoriferous: so virgins are colde in the concupiscence of the fleshe, watred by the teares of deuotion, and odoriferous in the example of their honesty. *Ibidem.*

As a violet by the smell doth mitigate the heate of the braine, doth comfort the animall spirits, and doth prouoke sleepe: so virginity by her smell doth coole the heate of the fleshe, doth comfort and recreate the spirit, and doth dispose and prepare vnto sleepe, that is, vnto the quiet of contemplation. *Ibidem.*

As the lilly is of a wonderfull beauty: so virginity is of a wonderfull purity. *Ibidem.*

As the lillie being whole & vntouched,
long

The second part of
long continueth, and sweetely smelleth,
but being broken, soyled and rubbed strö-
gly stinketh: so the flesh of man, whilest it
continueth vntouched and whole by vir-
ginity, it smelleth sweetly both to God &
man, but when the seale of virgenitie and
chastity is broken, and when it is rubbed
by the vice of luxury, thē it yeeldeth both
a carnall and spirituall fetour. *Ibidem.*

As a lilly is beautified with seuen white
leaues, and seuen golden graines growing
within the leaues: so holy virgins haue se-
uen vertues of the soule which resemble
the seuen leaues, to wit, iustice, tēperance,
fortitude, prudence, faith, hope, and chari-
ty, & seuen gifts of the holy Ghost, which
resemble the seuen golden graines, to wit,
wisdom, science, vnderstanding, coun-
sell, courage, pietie, and feare. *Ibidem.*

As a broken lampe is not repaired: so
lost virginity is not recouered: *Idem lib. 9.
de Artificib. et reb. Artif. cap. 81.*

As a lampe doth not cast light without
oyle: so virginity and chastitie doe not
please without grace and charitie. *Ibidem.*

As wild beastes haue fairer skins then
tame beastes: so solitary virgins are more
beautifull, then affable. *Ibidem.*

As the thighes are made of great bones,
because

because they sustaine great weight: so virgins haue neede of great strength, because (as saint *Augustine* saith) among all the combats of Christians, there is none more harde, then that of chastitie. *Gird* (sayth *David* Psal. 44.) *thy sworde vpon thy thigh*: for hee is girded with a sworde vpon his thigh, who dooth alwayes warre against the temptations of the flesh. *Idem*, lib. 6. de *homine & membris eius*. cap. 76.

As *Eue* a virgin, brought forth sinne into the world, which brought destruction to mankinde; as *Hugh Broughton* writeth in his *Consent of Scripture*: so *Mary* a virgin brought forth *Christ*, who bought salvation to the world.

VVisdome.

AS by the lessening of our shadowe, we perceiue that wee are more in the light: so by the diminishing of our foolishnesse, we know that wee haue profited in wisdom. *Plut.*

As he that extreemly hungreth and thirsteth, can by no meanes be pulled from his victuals, till he hath satisfied his appetite: so all other things are to be neglected of him that thirsteth after wisdom. *Idem.*

Q

Seed

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The second part of
Seed, although it bee little, yet being sowne in a fitte place, commeth to great growth: so wisdom consisteth in a few words, but encreaseth in the action, *Senec.*

Some cannot see things that are verie neere vnto them, but they can well discern those things that are further off: so some men are more wise in other mens matters, then in those things that appertain vnto themselves.

As great Obeliskes are squared by great labour, and placed by the exceeding strength and wit of man, but being once placed, they indure infinite ages: so it is a verie hard thing to obtaine a fame of vertue and wisdom, but beeing once gotten, it neuer dieth.

As the Wine called *Maroneum*, which *Homer* remembreth, beeing mixed with twentie times so much water, yet keepeth his owne strength: so true wisdom is not polluted by any filthie pleasures, *Plin. li. 24. cap. 4.*

If the starres of *Castor* and *Pollux* appeare seuerallie the one from the other, it portendeth ill happe; but if they bee seene ioyntly together, it prognosticateth good lucke: so it is requisite that might bee not seuered from wisdom, otherwise it is

is pestilent.

As the Loade-stone by a certaine secrete and vnknowne force dooth drawe Iron vnto it : so wisdome by a secret reason doth draw the mindes of men vnto it.

Plin.lib.3.5.cap.10.

The Northren winde is vehement in the beginning, but milder at the ende, and contrarily, the South winde is milde in the beginning, but vehement at the ende ; so they that take matters in hande boysterouslie, haue no good successe, but they that with wisdome begin, with good successe make an ende.

As the Sun the more direct it is ouer vs, the lesser is our shadowe ; but the more indirect it is, by so much encreaseth the shadowe of our bodies : so the more true wisdome a man hath gotten, the lesse gloriously he thinks of himselfe, but the further he is from it, the more he vaunteth of that he would seeme to haue.

The root of a Reed being powdred and laide on the stemme of ferne, dooth extract a stalke ; and in like maner so dooth the roote of ferne being laid on the stem of a reed ; so wisdom doth root out of the soule the loue of money, and in like maner the loue of money doth root out wisdome.

As the Lord granted the office of baptizing to many, but kept the power and authoritie to remit sinnes in baptisme onely to himselfe, wherevpon *John* sayth, *Hee it is that baptizeth with the holie Ghost*: so also hee giueth speech to many, but wisdom to a few, to whom he will, and after what maner he pleaseth. *August. de scala Paradisi.*

As the sight is conuersant about all things visible, & the hearing about all things audible: so wisdom is conuersant about all kind of beings and essences. *Pythagoras apud Stobaeum, ser. de virtute.*

As foolishnes although it hath obtained that it desired, yet thinketh that it hath neuer inough: so wisdom is alwaies content with that is present, neither euer repenteth it selfe. *Cicero lib. 5. Tusculanar.*

As we doe not approue the science of Physitians for the art sake, but for y health it bringeth: so wisdom, which is the Art of well liuing, would not bee desired, if it effected nothing, but nowe it is desired, because it is as it were the work-mistresse of all ioy and delight. *Idem lib. 1. de Finibus.*

As the Sunne is the eye and soule of nature, by which all things are discerned, begot, nourished, increased, and cherished: so

is wisdom in the world. *Politian. in Lamia.*

As golde is the most precious among mettals: so is wisdom among the vertues.

Lapidaries do say that the stone *Carneolum* being hanged about the necke, or worne on the finger, doth helpe in disputation, doth mitigate wrath, and doth stay a flux of bloud: so wisdom doth profit in disputation to find out the truth, to repress anger, and to stay our readinesse to sinne, *F. Ioannes a S. Geminiano lib. 2. de metallis & Lapidibus. cap. 32.*

As the herbe *Amomum* is powerfull against the stings of Scorpions, doth refresh the eyes, and assuage the paine of the entrailles: so wisdom doth profligate the conceits of heretikes, doth comfort the eyes of the minde, and in griefe doth cheere the sad heart. *Idem lib. 3. de vegetabilibus & plantis. cap. 71.*

As the Box tree hath alwayes greene leaues: so wisdom hath alwayes gratefull and amiable wordes. *ibidem.*

As by our taste we relish things belowe vpon the earth: so by wisdom wee esteem those things that are aboue in heauen. *Idem, lib. 6. de homine & eius membris. p. 65.*

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A wise man:

AS the wisest Grammarian may bee found a foole in blacke smiths worke, and as the skilfullest Pylot may be found vnexpert in the Arte of Medicine: so hee that is wise in those things that appertaine vnto GOD, may bee a foole in those things, that concerne the world. *Origenes libr. 10. in Epist. ad Rom. cap. 16.*

As sweete odours by their fragrancie do sweeten al the places neare vnto them: so a wise man dooth make all them the better that conuerse with him. *Philo lib. de somniis.*

As the Mulberie tree doth first bring forth fruit, and then Blossomes: so a wise man brings forth works before words. *Peraldus in summa virtutum.*

Phidias could not onely make Images of Yuorie, but also of Brasie, of Marble, if thou haddest brought vnto him any baser matter, hee woulde haue made the best of it that could bee made: so a wise man, if it may bee, will shewe his vertue in riches, if not in riches, in pouertie, if he may hee will shewe it in his Countrey,

not in his Countrey, in banishment, whether hee bee captaine or souldier, sound or sicke, or in what estate soeuer hee bee in, hee will behaue himselfe commendable in it, *Seneca. Epist. 86.*

As an Adamant cannot be broken: so the minde of a wise man can not be daunted nor enfeebled. *Idem, lib. 2. de tranquillitate.*

As we see beautifull pictures, when the Gate of the Temple is open: so wee see excellent representations of vertue, when a wise man openeth his mouth. *Socrates apud Stobaeum, ser. de virtute.*

As they that saile with successfull winds, haue instruments readie, whereby they may arme themselves against a storme: so they that are wise in prosperitie, will prepare themselves to beare aduersitie. *Idem apud Stobaeum, ser. 1. de prudentia.*

As Pylots obserue the winds, least they be crossed of them: so a wise man doth obserue the affections of his mind, least he be ouerwhelmed of them. *Aristonymus apud Stobaeum, ser. 1. de prudentia.*

As true loue towards a woman doth not desire a witnesse, but hath inough, if it be secretlie and alone enioy her: so a wise man is content with the testimonie of his

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owne conscience *Plutarchus in Moral.*

105 As the Planet *Mercurie* departeth not from the Sun, albeit it be otherwayes a vaging and wandring Planet; so a wise man may by no meanes wander and stray from honestie. *Plin. lib. 2. cap. 17.*

As the worlde is euery way round and sphericall: so a wise man seeketh for nothing without himself, but is content with himselfe. *Idem. lib. 2. cap. 2.*

As the birdes *Halcyones* in the midst of winter do make the sea calme, not onely for themselues, but also for others; so a wise man in the most turbulent times doth not onely preferue vnto himselfe the tranquillitie of mind, but also maketh others quiet and peaceable. *Idem lib. 10. cap. 23.*

As nature sheweth herselfe no lesse admirable in making a Gnat, the in forming an Elephant: so a wise man both in great and little matters sheweth himselfe excellent. *idem lib. undecimo, cap. 2.*

As snayles go slowly, neither doe they touch any thing, nor moue theselues any way, but first they assay it with their horn: so it is meet that a wise man be consideratiue and discourses, and by leisure and aduice take matters in hand, a taste of them being first had. *idem. lib. 9. cap. 32.*

As certain beasts do teare & rent off those parts of their bodies, for which they know themselves endangered, as the *Beuer* doth, named also of some *Castor*: so it is the part of a wise man sometimes to cast away his riches, that he may saue his life. *Idem lib. 8. cap. 30. & lib. 36. cap. 16.*

As God is the wisest and of greatest vnderstanding, and yet speaketh the least: so a wise man will speake nothing but that which is necessary. *Erasmus in similibus.*

The ancient Physiologers saide that the Sunne was fed with salte water, and the Moone with fresh: so wise men seeke for bitter thinges, so they beere fitable; but fooles followe those thinges that are pleasant and delectable. *ibidem.*

As vnwise men doe not foresee a tempest, but too late, whē they receiue harme by it; but contrarily wise husbandmen do foresee and take heed: so the common sort of unprouident men do learne by woefull experience; but a wise man doth auoide the euill foreseene. As *Democritus* admonished his brother, reaping his corne in a verie hot gleame, that hee shoulde let the rest of his corne stande, and carry that into his barne hee had cut downe, because on a suddaine hee perceiued that it would
raine

The second part of
faine exceeding abundantly. *ibidem.*

As the stars go a contrary course vnto the world: so a wise man goeth against the opinion of all, *Seneca.*

As neither the world increaseth, nor the Sun, nor the moone, nor the sea: so all wise men be alike, *Seneca.*

As haile maketh a great noise vpon a tiled house, but doth it no harme: so the insultings of Fortune cannot hurt a wise man, *Seneca.*

As a good workeman, is not onely a workeman in one matter alone: so a wise man doth carry himselfe well in either fortune, *Seneca.*

As a dwarfe is a dwarfe, although set on the top of a mountaine, but a *Colossus* is loftie, albeit placed in a valley: so a wise man is great in what fortune soeuer, but a foole is base in the height of prosperitie. *Seneca.*

As a good workeman maketh a picture of any matter: so a wise man well guideth himselfe in any fortune, *Sen.*

As lightning forthwith killeth any creature besides man: so the stormes of fortune forthwith ouerthroweth vnlearned & brutish people, but stirreth not a wise man.

The leaues of the shrub *Rhododendros* is

is poyson vnto cattell, goates and sheepe, but to man they are a remedie against the venom of serpents: so that which bringeth destruction vnto fooles, as aduersity or erudition, that a wise man turneth to his good and welfare. *Plin. lib. 16. cap. 21.*

Friendship.

AS milke doth run together, and is coagulated by the rennet: so men are combined together, and made one by friendship. *Plut.*

As fire is the sweetest of al condiments, as saith *Euenus*: so friendship doth sweeten euery part of the life, if it bee mingled with it. *Idem.*

As they that haue a good stomacke, and are sound and healthfull creatures, doe digest and concoct stones, Iron, serpents, and scorpions, & doe turne them into nourishment; but contrarily those that bee weake and vnhealthful are offended with breade and wine: so fooles doe loose friendship, but wise men well know howe to vse enities aright. *Idem.*

As brute beasts if they be compelled by force to mingle themselves in generation with

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with a diuerse kinde, doe not ioy in it, but
hang down their heads: so friendship doth
wel fare and vnite among those that bee
like. *Idem.*

As our eyes, tongues and hands are to
bee made much of, because wee cannot
liue without them: so are friends, because
no life is vitall without them. *Dion de reg-
no orat. 3.*

Muske though it be sweet in the smell,
is sowre in the sinacke; the leafe of the Ce-
dar Tree, though it bee faire to bee seene,
yet the sirrup depriueth sight: so friendship
though it be plighted by shaking the hād,
yet many times it is shaken off by fraud of
the heart. *Iohn Lily.*

A pinte of the wine called *Marone-
um*, which *Homer* so much commendeth,
becing mingled with fīue quartes of wa-
ter, yet keepeth his olde strength and
vertue, not to bee qualified by any mix-
ture: where salt groweth nothing else can
breede: so where friendship is built, no of-
fence can harbour.

The friendship of many.

AS an vnchast, and vnshamefast woman
mingling her selfe with many, hath no
certaine

certaine louer: so is hee that hunteth after the friendship of many. *Plut. in Moralibus*

As a maide gathering one flower after another in a meadow, is still possessed with a fresh desire to gather those that are fresher and newer, and doth neglect those shee gathered before; so are those that seeke after the friendship of many, beeing cloied with the friendship of one, they presently seeke for another. *Ibidem.*

As the first matter is varied after diuers formes, whē it hath not the proper forme: so is the minde that searcheth for the friendship of many. *ibidem.*

The friendship of a few.

AS *Briareus* feeding fiftie bellies with an hundred handes, was no happier then we, that feede one with two handes: so thou shalt reape as much commoditie by the friendship of a few, as by the friendship of many; for the discommoditie is recompenced, if a few do minister vnto thee, thou hast to minister but vnto a few. *Plutarch.*

As it is absurde for a leane man, or a blinde man to feare, least hee should become

The second part of
come *Briareus* with an hundred hands, or
Argus with an hundred eyes: so some do
absurdlie feare, least they should haue too
many friendes, when they haue not as yet
one true friend. *Idem.*

Friendship neglected.

EVery Tree cannot be brought to good
fruit, nor euery wild beast to be tamed,
therefore wee are to conuert them to as
good vse as wee may: so they that cannot
bee brought vnto friendshippe, let vs vse
their hatred vnto our owne commoditie,
Plutarch.

The Storke albeit she go away, yet shee
alwayes returneth to the same neast: so
it is meet that wee shoulde not forget our
friendes although they be seuered in place
from vs, but wee ought alwaies to carrie
their memory about with vs. *Plin. lib. 10.
cap. 23.*

Friendship broken off.

AS a Diamonde if it chance to bee bro-
ken with a hammer, doth fall into such
small peeces, that they can hardly be dis-
cerned

cerned with the eyes: so the nearest and dearest frieneship, if it chance to be broken off, is turned into the greatest grudge and displeasure: and of the firmest leagues, if once they be broken, do spring the deadliest discords. For lenity being requited with vnkindnes doth rage aboue measure. *Plin. lib. 37. cap. 4.*

As peeces of Chrystal can by no meanes bee ioyned together againe: so it is a most harde thing to reconcile those, who are fallen from firme friendship into mortall hatred. *Plin. libro 17. cap. 3. & libro. 37. Cap. 2.*

As those things, which are wont to bee glued, if they be dissolued, are easily glued together againe; but if the body bee broken, it is hardly set together againe: so among some if friendship bee a little wronged, it is easilie knit againe, but if it be broken betweene brethren, it neuer knitteth againe, or if it knit, it is with a scar. *Plutarch.*

There is nothing so fast knit as glasse, yet once broken, it can neuer bee ioyned; nothing fuller of mettall then Steele, yet ouerheated it will neuer bee hardened: so friendship is the best pearle, but by disdain throwne into vinegar, it bursteth rather
in

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in peeces, then it will bowe to any soft-
nesse.

It is a salt fish that water cannot make
fresh, sweet hony that is not made bitter
with gall, hard golde that is not mollified
with fire: so he is a miraculous friend that
is not made an enemy with contempt.

Friendship reconciled.

THe Fir tree doth so stick together with
glewe, that first the soundest parte of
the tree will breake, then that which was
glewed: so after returning into fauour a-
gaine the friendship ought to bee the fir-
mer, and they should more firmly cleaue
together, whome the glew of mutuall be-
neuolence hath coupled together, then
those whom nature hath ioyned. *Plin.lib.*
16.cap.2.

As Tin doth soulder together brasse be-
ing broken in peeces, by reason of the affi-
nitie it hath with it: so a friende ought to
reconcile friendship broken off by some
vnkindnes, by applying himselfe vnto his
friend. *Plut.*

The choyse and tryall of Friendes.

AS thou doest trie money, whether it be counterfeit, before thou hast need to vse it: so thy friend is to be tryed before thou hast neede of him. *Plutarchus in Moralibus.*

As hee is a foole, that buying an horse doth not looke vpon him, but vpon his furniture: so he is a very foole, that choosing a friende doth estimate him by his apparell and wealth. *Seneca.*

As *Zeuxis* did leasurely paint that, which should long endure: so that friend is to be had long in triall, that is long to continue.

Plin. lib. 35. cap. 9. & 10.

As that ship is strongly to be built, which in tempestes is to bee a refuge vnto vs: so that friend is diligently to be tried, whome wee are to vse at all assaies. *Plutarchus in Moralibus.*

Ixion louing *Iuno*, fell into a cloude: so some whilst they seeke for true friendship, doe embrace that which is counterfet and false. *ibidem.*

As they that by tasting of deadly poison doe caste themselues into destruction:

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so he that admitteth of a friend, before he knowe him, learneth to his owne harme, what he is. *Ibidem.*

As swallowes do build their nests vnder y^e roofs of mens houses, & yet are not conuersant with men, nor do trust them: so some haue alwayes their friendes in suspicion & icalousie, especially Ilanders. *Plin. lib. 10, cap. 24.*

As carefull husbandmen doe first discern by certaine markes, whether the ground be fruitfull, and doe trie it, before they commit their best seede vnto it: so a friend is to bee tryed before thou committest thy secrets vnto him.

As first we make trial of a vessell by water, and afterwarde powre in wine: so first wee must commit some trifling thing vnto our friendes, that wee may trie the faithfulness of their silence, which albeit they tattle abroad, there is no daunger in it. *Plutarch.*

As the Pyrit stone doth not display his fiery nature, except thou rubbest it, & then it burneth thy fingers: so the maliciousnes of certain, who professe themselves friends is not known, till thou hast made sufficient triall of them.

The Camel first troubleth the water before

fore he drinks, the Frankensence is burned before it smell: so friendes are to bee tried before they bee trusted, least shining like the Carbūcle as though they had fire, they be found being touched, to be without fire.

A true Friend.

AS that is not good ground, which bringeth forth no fruit, except it be continually watered, but that is good ground, which during both heat and colde, preserveth, nourisheth, and cherisheth that was committed vnto it: so is he not to be called a friend, who no longer staieth with thee, then thy prosperity lasteth, but he is a true friend, that at al assaies standeth with thee, and in all fortunes standeth by thee.

As that Wife is more worthy of commendations, which keepeth her fidelitie to her husband, being far remoued from him, then she is, that doth the same, being in her husbandes sight: so is it among friendes.

As a Phisitian if the matter require it, doth somtimes cast into his cōfections saffron and spikenard, and causeth his patient to taste of toothsome meates: so also a friende doth vse as the time requires kinde
R 2 blandish-

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blandishments, and comfortable conference. *Plutarke.*

As that sounde is more pleasant, which consisteth of many voices and those different, then that which is only one voice: so that friende is more pleasing, who is so agreeing, that sometimes he doth disagree, then he that by flattering agreeth with his friend in all things.

As Painters for a time laie by their workes, that comming to reuiew them againe, they may the better iudge of them; for assiduity is the cause, why they discern the lesse: so if wee would rightly iudge of our friendes, let vs sometimes haue them from vs, for then wee shall iudge of them the better; the reason, why we cannot iudge aright of our selues is, because wee are alwaies present with our selues.

The Glazeworme shineth most bright in the darke; the pure Frankinsence smelleth most sweete vwhen it is in the fire; the Damaske rose is sweeter in the still, then on the stalke: so a true friend is better discerned in the stormes of aduersity, then in the Sunshine of prosperity.

As it is not the color that commendeth the good Painter, but a good countenance; nor the cutting that valueth the Diamond.
but

but the vertue : so it is not the glose of the tongue that trieth a friend, but the faith.

As all flowers that are in one Nosegay, are not of one nature, nor all ringes that are worne vpon one hande, are not of one fashion : so all friendes that associate at bed and bord, are not of one disposition. *Scipio* must haue a noble mind, *Lalius* an humble spirit : *Titus* must lust after *Sempronia*, *Cy-sippus* must leaue her : *Damon* must go take order for his lands, *Pythias* must tarry behind, as a pledge for his life.

A cunning archer is not knowne by his arrow, but by his aime : so a friendly affection is not knowne by the tongue, but by the faith.

A liuing creature hath his chiefeft strēgth within him : so a true friend without ostentation, doth then most helpe, when hee concealeth it.

As a phisition doth cure his patient, hee not feeling it : so one true friend doth help another without telling it. *Plut.*

There is so great cōcord in musick, that it seemeth to be but one sound, & one voice : so true friends are but one mind.

Certain apples are bitter-sweete, and in olde wine the very smartnes and tartnes is delightfom : so the memory of dead frends

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doth bite the mind, but not without pleasure. *Seneca.*

As hony doth pierce & purge exulcerated wounds, otherwise it is sweet & delectable: so y^e liberty of a friend doth not bite, but that which is vicious and corrigible. *Plut.*

The Phisitions *Cucurbita*, drawing all the infection in the body into one place, doe purge all the diseases: so the iarres of friends, reaping vp all the hidden malices or suspicions, or follies that lie lurking in the mind, maketh the knot more durable.

Water is praised, for that it saoureth of nothing, fire for y^e it yeeldeth to nothing: so such should be the nature of a true friend, that it shuld not sauer of any rigor, & such the effect, that it may not bee conquered with any offence.

Methridate must be taken inwardly, not spread in plaisters; purgatiōs must be vsed like drink, not like bathes: so the counsel of a friende must be fastned to the minde, not the eare; followed, not praised, imploied in good liuing, not talked of in good meaning

A fained Friend.

AS ruptures and cramps do then pinch
when the body is molested with any
disease

disease: so false harted friends do fawn vpon prosperity, but do afflict them that bee in aduersity, and insult ouer their misfortune. *Plut.*

The swallow in summer flyeth vnto vs, but in the winter flieth from vs: so an vnfaithful friend is present in prosperity, but altogether absent in aduersity. *Plin. lib. 10. cap. 24.*

The birdes *Seleucides* are neuer scene of the inhabitants of the *Caspian* mountains, but when they haue neede of their aide, against the Locusts deuouring the fruit, neither do they know whence they come, or whither they go: so certaine do neuer appeare but when they haue neede of our helpe, neither doe they visit their friendes, but when some necessity doth vrge them, *Plin. lib. 10. cap. 27.*

As thou canst not retaine hurtfull meate without offence, nor cast it vp with griefe: so if thou retainest an euill friend, hee hurteth, neither canst thou cast him off without enmity and tumult, as if thou shouldst cast forth choler. *Plut.*

As *Creon* did nothing helpe his daughter, but embracing her did perish with her in the fire: so many not enioying happy friends, do perish with those that are unfortunate. *idem.*

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As those that be vnskilful in swimming, whilst they would helpe them that are in danger of drowning, do drowne together with them, and doe hurt more, then they profit; so do those friends that in aduersitie doe onely lament and sorrowe with their friends. *Idem.*

As flies doe not remaine in those vitling houses, where there is no sauors nor smels; so the vulgar and popular friends of rich men do tarry no longer then profit continueth. *Idem.*

Mice do gnaw the meat, and do liue vnder the same roofe with men, yet they doe not conuerse with them: so some friendes scarce current, neither doe forsake by reason of commodity, neither doe loue or repose affiance.

As the fish *Scolopidus* in the floud *Ara-ris*, at the waxing of the moone is as white as the driuen snowe, and at the waning as black as a burnt coale; so a fained friend in prosperity is very louing, but in aduersitie exceeding lowring.

As al coines are not good that haue the image of *Cesar*, nor al good that is coined, with the kinges stampe: so all is not truth that beareth the shewe of godlines, nor all friends that beare a faire face.

As

As the Rauē which Noah sent forth of the Arke, made no longer reckoning of him, who had saued her from death, and maintained her in the Arke one hundred and fiftie dayes, then she stood neede of him: so many friends doe now esteeme, delight, praise, and often visite thee, because they woulde supplie some of their present necessities by thee, which being compassed, they are no longer for thee.

As a fruitfull tree is so long cared for, as it brings forth store of fruit, but when it failes to bring the woonted encrease, no man cares for it: so and no otherwise standes the case with thee, while thou hast riches, credite, and art in prosperitie, thou shalt be sure to be beloued, honoured and visited, but if thy state impaire, and neede catch thee by the back, then the world no longer smiles vpon thee, farewell poore forsaken man, no more fruit, no more friends.

As there is great conformitie and vnion betweene Gold and Quicksilver, yea such and so much, as when the gold is purified in the furnace, the quicksilver (being conuerted into smoke) is sought of the golde in what part soeuer of the fire it be, to vnite it selfe therewith, yet notwithstanding all this affection and friendship, whensoever the

The second part of

the golde is taken forth of the fire, it forsakes and leaues the quicksiluer there behind, conuerted into smoke, & there endes the kindnesse : so at what time thou shalt enter into the fire of tribulation, the friends ship thou hadst with many will be turned into smoke, and so shalt thou be left in the furnace of affliction.

As there are many current riuers, which in winter time are full of water, when as there is no necessitie of water, yet in summer folowing are dried vp, when eueryone standeth most in need of water, which dried vp riuers help not the thirstie traueller, but when he comes to drinke, and finds none, returneth thence deceiued : like to such riuers are fained and couñterfeit friends, who in time of prosperitie, and when no neede is, promise much, but when time of aduersitie commeth, and that there is manifest necessity to be seene, performance cometh short, all friendship is dried vp, and not a drop to be found.

As the Marigold opens early in the morning, being fresh and faire, but at night shuttes vp againe, as halfe dryed and withered : euen so the worldes friendship soone fayles and withereth, the Sunnes heate perisheth the flower, and afflictions
triall

triall putteth downe all loue & friendship.

As *Ixion* prosecuting *Iuno*, fell into a cloude : so many doe run into counterfeit and fained friendship. *Plut.*

As Choak-weede is an enemy to Ciches and Orobos , as Cockle is hurtfull vnto Wheate, as wild Otes is noysom vnto Barley, as Henbane is mortall vnto Lentilles, and all these do kill by embracing : so the friendship of some is more pestilent, then their enmitie. *Plin lib. 18. cap. 45.*

The swallow which in summer creepeth vnder the eues of euery house, in winter leaueth nothing but durt behind her; the Humble Bee hauing sucked honie out of the faire flower doth leaue it, and loath it : so a fained friend hauing got what comoditie he can, leaueth his friend in the suds.

The comparison of a friend and a flatterer.

AS *Patroclus* going to the battail, tooke all *Achilles* armor, besides his speare, which hee touched not, by reason of the weight and bignesse : so a flatterer dooth take vpon him all the signes and tokens of a true friend, besides the libertie of admonishing. *Plut.*

As

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As a Phisitian dooth his endeouour to maintaine and encrease health ; so also dooth a friend ; but a flatterer dealeth superficialle , and suggesteth that, which onely delighteth. *Idem.*

A flatterer is like that schoolmaister, that chideth his scholler for his stile and paper, and neuer blameth the barbarismes and solæcismes he committeth. *Idem.*

He is like also to an ill oratour, answering nothing to the arguments , but carping at the voyce , and the bookes negligently written. *idem.*

As if a man seeming a Phisitian, should cut the haire and nailes of a man diseased with blaynes , botches and fistulaes : so a flatterer vseth libertie in those things, in which there is no need. *Idem.*

As a sweete odour smelleth well , and so also dooth a medicine ; but that is profitable for nothing , but to delight ; this besides the odour hath also greater profite : so also a flatterer is onely pleasant , but a friend is profitable and necessarie. *Idem.*

As a picture hath pleasant colours , and Medicines haue also acceptable colours ; so a friende dooth therefore delight, that hee may helpe ; but a flatterer onely

only delighteth. *Idem.*

Where the bodie is swelled and puffed vp with corrupt and vicious humours, there arise botches and impostumes : so what a friend is angrie with, loueth or hateth, that the flatterer inuerteth to a crosse ende. *idem.*

A Medicine applyed to a wrong place, dooth afflict without fruit : so dooth admonition being vsed out of due time. And the same doth a friend with griepe, which the flatterer doth with pleasure, for both of them do hurt. *idem.*

Mariage.

AS Chaines and Fetters take strength by being linked together: so doth the state of the familie by the consent and agreement of man and wife. *Plut.in.Moral.*

As the bodie can doe nothing without the soule, neither can the soule bee in quiet, except the bodie bee in health: so betweene husband and wife all things are in common. *ibidem.*

They that baste their fish-hookes with poyson, doe easily both kill and catch the fish, but corrupted & naught : so they that
compassse

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compasse their husbandes, or wiues by sor-
cerie, amorous potions, or poysons of loue,
shall haue them stupide, dull and vnpro-
fitable. *ibidem.*

As *Circe* did not enioy them, whome
shee had turned into Swine and Lyons,
but beyonde all had most comfort and
loue of *Ulysses*, beeing in his right forme
and shape: so those women that get them-
selues husbandes by Magicke and Witch-
craft, doe leade an vnpleasent life with
them, by reason they are wood and out of
their right mindes. *ibidem.*

Those women that had rather raigne
and dominere ouer foolish and fottish hus-
bands, then obey those that are wise & dis-
crete; do as they, that in a voyage make
choyse rather to leade a blinde man, then
to follow him that seeth, and is skilfull in
his way. *ibidem.*

As *Pasiphaë* being the wife of *Minos*,
chose rather the companie of a Bull, then
of her husbande: so certaine lasciuious
women beeing married to temperate and
continent men, doe diuert their mindes to
the lust of incontinent and intemperate le-
chers. *ibidem.*

As they that cannot mount vpon an
horse by reason of weakenesse, doe teach
him

him to bend his knees: so some hauing married generous and high spirited wiues, endeavour not to make them better, but to bring them vnder, *ibidem.*

According to the greatnes of the horse wee square his furniture: so according to the dignitie of the wife, the gouernment is to be moderated, *ibidem.*

As moylture dooth mingle it selfe in euerie part: so betweene the married there ought to be a generall communitie. *ibidem.*

As it is called wine, although the greater part of it bee water mixed with the wine: so it is called the house and possessions of the husbande, albeit the wife brought the greater part. *ibidem.*

As Christ was borne of a Virgine, that hee might shewe that light was risen to the worlde from a Virgine: so hee wrought his first miracle at a marryage at Cana in Galile, that hee might both honour virginie by his birth, and marriage by his diuine miracles, by which hee turned water into wine. *Epiphanius heresi. 67: contra Hieracitas.*

As the Sea ouerswelling his bankes: so is man or woman transgressing the bondes of marriage. *Chrysostom. Homil. 1.*

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operis imperfecti.*

When thou seest a man continually haunting the houses of Physitians & Chirurgians, thou mayest well coniecture, that that man is not well: so when thou seest a man or woman, seeking for a diuorce, or to separate themselues, knowe for certaintie, that he is a lasciuious man, and the woman an incontinēt harlot. *idem, hom. 32. operis imperf.*

As partners doe not thriue well, except they liue peaceable together: so neither dooth man nor wife, except they louinglie liue together. *Idem Homil. 26. in 1. Cor.*

A righteous man although he desireth to bee dissolued, and to bee with Christ, yet hee taketh nourishment, not for a desire to liue, but in the dutie of prouidence, because it is necessarie that hee liue for the good of others: so it was needefull, not lustfull, that holye men did linke themselues in marriage with women, for that that meat is vnto man, that is marriage vnto mankinde. *Augustinus de bono coniugali, cap. 16.*

As the merit of patience in Peter, who suffered is not greater then in Iohn, who suffered not: so the merite of continencie

in

in *John*, who was neuer married, is not greater, then in *Abraham*, who begat children. For this mans maryage, & the others virginity in their seuerall tymes both serued Christ. *Ibidem cap. 21.*

As a husbandman, after he hath committed his seed to y^e ground, expecteth harvest, neither doth cast in more seede: so the meane and moderation of our concupiscence is limitted in the procreation of children. *Athenagoras de resurrectione mortuorum.*

When we buy houses, horses, and seruants, we looke that they be strong, sound and faithfull: so when we mary a wife, we should regard that she be religious, chaste, and modest. *Chrysost. orat. de pulchritudine et uxore tomo 5.*

As he that saith mariage is naught, dispraiseth virginity: so he that sayth virginity is naught, dispraiseth mariage, because in comparison, meliority taketh increase & augmentation from his positiue Good. *Idem. lib. de virginitate.*

As they that wil not suffer their seruants to eate and drinke openly, doe force them to gourmandize priuily: so they that will not communicate, their mirth, sportinges and playings with their wiues, cause them

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to make substitutes vnto their husbandes,
who may administer these thinges vnto
them. *Bernardus Scardeonius, de pudicitia*
matrimonij, cap. 18.

As chaffe is soone set on fire, and
soone quenched, except some firmer mat-
ter bee put vnto it, to nourish it: so the
loue of married folkes kindled onely by
beauty, doth soone vanish, except it bee
supported by good conditions, and nou-
rished with wisdom. *Rhodiginus. libro*
28. cap. 21.

Geometricians say, that lines and su-
perficies are not moued of themselues, but
together with their substaunces: so it is
meete that a Wife haue no affection pro-
per to her selfe, but that her studies, cares,
laughter and whatsoeuer else be common
with her husband. *ibidem.*

Kinges that bee wraflers cause their
subiectes to exercise that feate; Princes
that are Musitians incite their people to
vse instruments: so husbands that are chaste
and godly, cause also their wiues to imi-
tate their goodnes, as wee commonly say,
a good iacke, makes a good gill, and this
holds *è diuerso.*

As the payne in the lefte side procures
griefe in the right side: so it behoueth a
husband

husband to be mooued with the commodities or discommodities of his wife, and so must the wife.

Vessels when they are newe glued are dissolued by euery occasion, but when their ioyntes are well knit together, they are scarcely sundred with fire or sworde: so the first felowshippe of married couples is broken by light trifles, but if it bee well knit, it is far more firme.

As feuers arising of hidden causes, and growing by little and little, are more fearefull and greuous, then those that spring from manifest and vrgent causes: so hidden and concealed enmities doe more violate the amitie of those that bee married, then those that are expostulated and explained.

As gall was cast out from the sacrifice of *Iuno*: so the mariage bed shoulde bee without bitternes.

A wife.

AS an Oratour doeth more mooue his audience by vrging the matter to the purpose, then by his affected exornations: so a chaste Wife doth more

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please

The second part of
please her honest husband by her vertuous
demeanour, and religious conuersation,
then by garish attire, or finical ornaments.
Plut. in Moralijs.

As a Pipers melodie is by anothers
sound: so a woman shoulde talke and aun-
swere by her husband. *ibidem.*

The Moone when it is ioyned with the
Sunne, is obscured and hid, but when it is
far from the sunne, then it shineth: so a fro-
ward and peeuish wife, pouteth and pu-
leth in the presence of her husbände, but
in his absence is as merry as a Cricket, or
Pope Iohn.

As Philosophers honoring a Prince, do
make themselves more noble, not the
Prince: so wiues submitting themselves to
their husbändes, obtaine praise, but ende-
uouring to ouerrule them, they heare ill.
Plut. in Moral.

As accidents are not moued of them-
selves, but are moued with their subiectes
and substances, as we say in Logicke: so a
wife must apply her selfe vnto her hrsband
both in earnest and play, in myrth and
mourning. *ibidem.*

When the blustering wind striues to car-
ry away our cloakes or garments, we hold
them the faster; but if the Sun cast his hot
beames

beames vpon vs, we put off both cloake & coat: so if a wife endeavour to reclaime her husband from any enormitie by railing & curst speeches, shee more prouoketh him; but if she intreate him with milde wordes, and vse her pleasingest parts, she workes a great deale more effectually, *ibidem.*

He that commeth neare Elephants, must not haue a bright shining garment, he that comes neare buls, must not weare red nor purple, he that trauels by Tygres, must not sounde Tymbrels nor bells, for with these things, these beasts are madded: so a wife must abstaine from those thinges, which shee knoweth will anger her husbande. *Ibidem.*

As there is no profit of looking glasses set with golde and precious stones, except they represent right formes: so there is no fruit of a rich wife, except she will dispose her life according to her husbandes, and liue in vnity and concord with him. *Apud Stob. serm. 70.*

As she is a foole, that dare not wash her face, because she would not haue her husband thinke she paints it, so she is a nigget, that dare not laugh, least her husbande shoulde thinke shee is lasciuious. *Plut. in Moralibus.*

The second part of

As wine is so sharp, that the same is not withstanding profitable and pleasant, not bitter, as aloes: so ought the hufwife of a familie to be. *Ibidem.*

They that feare their Vines will make too sharpe Wine, must not cut the armes, but graft next to them Mandrake, which causeth the grape to be more pleasant: so they that feare to haue curst wiues, must not with rigour seeme to reclaime them, but speake gentle wordes in euery place by them, which makes them more quiet.

As a Diamond is not brused by the hammer, but by blood: so a wife is not wonne by force, but by faire meanes.

As a worme perisheth wood: so a wicked wife destroyeth her husbände. *Proverb. 5.*

As it is irkesome liuing in the wilderness: so it is tedious liuing with a wrathfull wife. *Ibidem:*

As it is daungerous to dwell with a Dragon and Lion: so it is perillous to remaine with a malicious wife. *Eccle. 25.*

As it is wearisome for an olde man to climbe vp a sandie hill: so it is irkesome for a quiet man to abide with a brawling wife. *Eccles. cap. 21.*

As stormes and whirlewindes ouerwhelme

whelme olde ruinous shippes: so the wicked endeouours of wiues doe drowne the brittle soules of their husbandes. *Basilus hom. de diuite.*

As no man knowes, where the shoe wringes, but he that weares it; so no man knowes the disposition of a woman but he that hath married a wife. *Plutarchus in Moralibus.*

As he is vnwise, that forsakes the hony, because he is stung of the Bees: so that wife is not very wise, that forsakes her husband, because he angreth her. *Ibidem.*

As the Aspe doth borrow poison of the Viper; so one wicked gossip doth borrow venom of an other, to spit at their husbands. *Diogenes apud Maximum sermone. 39.*

As birdes doe treade onely for procreation: so should man and wife ly together for procreation of issue. *F. Ioannes a S. Germaniano l. 4. de natalibus et volatilibus c. 15*

As both the male and female birde doe nourish their yong ones: so should man and wife iointly bring vp their children. *Ibidem.*

The storke doth alwaies associate himselfe with his female so long as she liueth: so the husband ought to sticke to his wife till death part them. *Ibidem.*

As

The second part of

As storkes hate adulterous tre adings:
so should man and wife detest adulterous
copulations. *Ibidem.*

As Cats wax woode being annointed:
so some wiues are mad, if their husbandes
vse oyntmentes, either because they sup-
pose they are not healthfull, or els that
they affect other women. *Plut.*

Matrimoniall Society.

AS Christ loued the church: so husbands
must loue their wiues. *Ephes. 5.*

The Viper being the deadliest of all ser-
pentes, desireth to engender with the Sea
Lamprey, & by hissing doth bring y^e Lam-
prey out of the vast ocean, & so the Lam-
prey engendereth with y^e poysonfull viper:
so a wife must beare with her husbande,
though he be rough and cruell, neither for
any wrath or fury must shee breake the
marriage bonde. Hee doth strike thee, thou
must beare him: he is thy husband; he is a
drunkard, but he is ioyned by nature vnto
thee. He is fierce and implacable, but he is
thy member, and the most excellent of all
thy members. But as the Viper doth vo-
mite out his poyson for the reuerence of
engendering: so a husband must put awaie
all fiercenes, roughnes, cruelty, and bitter-
nes

nes towardeshis wife for the reuerence of
vnion. *Basilus hom. 7. Exameron.*

If souldiers agree wel together, al things
succeed prosperously, but if they dissent,
all run to ruine: so it is betweene man &
wife. *Chrisost. hom. 20. ad Ephes.*

If a Captaine ranke his souldiers well
together, the enemy cannot make any in-
rodes into his campe: so if the husband,
the wife, the children and seruants bend
al one way, great is the vnity and concord
of that house. *Ibidem.*

As thou art thy wiues, and she thine: so
are thy goodes hers, and hers thine. *Ibid.*

As when the gouernours of a ship doe
disagree, they that are in the shippe with
them, doe feare shipwracke: so when the
man and wife are at variance and debate,
it is likely, that they that dwell with them,
shal partake of their incomueniences. *Idem.*
hom. 56. in Genesin.

whatsoever a king heareth deuised a-
gainst his kingdome, hee presently think-
eth it to bee true, his mind is full of suspiti-
on because he loueth his kingdome well,
& is iealous ouer it: so if a husband loue his
wife well and she him, whatsoever ill they
heare spoken one of the other, they are
presently suspicious and iealous; & albeit
it be not fit or worthy to be heard, yet the
zeale

The second part of
zeale and ardent loue, that they would
haue nothing amisse in either of them,
doth make the hearing of it, and the su-
spition and iealousie of it tollerable & ex-
cusable. *Idem, hom. 2. operis imperf.*

As no man cutteth off his legs, because
they are lame, nor his feete, because they
are distorted, nor his hand because it is wi-
thered, because no man hates his owne
flesh, but doth nourish and cherish it: so no
man ought to dislike, hate, or detest his
wife, nor a wife her husband, saying hee or
she is such and such an one, because they
both partake of one nature, and haue tyed
themselues together with the indissoluble
knot of mariage. *Isidorus Clarius oratione*
tricesima quinta tomi primi.

Loue.

AS the roote, which the Phisitians com-
monly call Rubarbe, doth by a certain
peculiar vertue purge choler, albeit by na-
ture it bee cholericke: so many tymes it
commeth to passe, that one loue doth
driue out on another, as one naile doth
expell another, or anger putteth awaie an-
ger, and greefe, greefe.

As

As the fish *Echeneis*, of some called *Remora*, albeit but little, yet stayeth a shippe vnder saile: so now and then a faire maid, although but of small strength, stayeth a man hasting to study, or posting to warre, and detaineth him with her.

As the brightnes of the Sun doth both heate and shine vpon the face of the beholder: so true loue doth heate the minde by desire, and shine in the face by example. *Idiota de contemplatione amoris diuini.*

Tearcs fall from the eyes vpon the brest: so true loue riseth from the vnderstanding, and falleth into the heart. *ibidem.*

As enuie consumeth both body and soule: so doth loue,

As fire laid by waxe doth easily melt it: so the fire of loue doth easily dissolue arrogancie. *Chrysostomus cap. 5. ad Galat.*

As fire is not felt without burning: so loue is not touched without piercing. *Basil. de vera virginitate.*

As poyson mixed with sweete wine at the first is pleasant to the drinker, but afterwarde it deadly payneth: so they that bestowe their Loue vpon faire and beautifull Harlottes, at the first feeble

The second part of
feeble pleasure, but afterwarde dolour, sorrow and bitterness do follow. *Diogenes apud Laertium lib. 6.*

As the Sun hath many beames: so loue hath many passions.

As the Sun-beames do pierce deeply: so loue doth pierce deadly.

As the droppe cometh of abundance of moisture: so loue springeth many times from abundance of lust.

As a lampe is maintained with oyle: so loue is nourished with idlenes.

As two boordes are ioyned together with glew: so a man & woman are ioyntly combined and vnited together by loue.

As a ship doth perish without a pilot; as a citie is in daunger without a magistrate; as the world is full of darkenes without the Sunne: so the life of mankinde is not vitall without loue. *Philippus Beroaldus oratio. habita in enarratione Property.*

As the Diamond is beautilous to the sight, & yet deadly poison to the stomack; and as the *Bacan* leafe containeth both the Antidote, and the Aconite: so loue (vnlesse onely grounded vpon vertue) breedeth more disparagement to the credit, then content to the fancy.

The eyes of many louers are like Salamander

mander stones, that fire at the sight of euery flame; and their heartes are as queasie as the Mineralles of *Aetna*, that burne at the heate of the Sun, and are quencht with the puffle of euery winde. *Greene.*

As fire without fewell: so is loue without landes.

As the Cedar tree without fruit; or the corne sowne in the sandes that withereth for want of moysture: so is loue without wealth.

As the Chrysolite is proued in the fire; and the diamond by the Anuill: so loue is tried, not by fauour of Fortune, but by the aduersity of Time.

As the fairest blossomes, are soonest nipt with frost; and the best fruite soonest touched with Caterpillers: so the ripest wittes are most apt to bee ouerthrowne by loue.

As the Heban blossomes open with the dewe, and shut with the Sunne: so louers in presence of their mistres haue their tōgues tied and their eyes open, pleading with the one, and being silent with the other.

As men allure Doues by the beauty of the house; and reclaime Haukes by the fairenesse of the lure: so loue ioyned with vertue is able to recall the most stragling

Aeneas

The second part of
Aeneas to make sailes againe to Carthage.

The ratling thunderbolt hath but his
clap, the lightning but his flash: so hot loue
begun in a moment, endeth in a minute.

The drie touchwoode is kindled with
lime; the greatest mushrump groweth in
one night, the fire quicklie burneth the
flaxe: so loue easily entereth into the sharp
wit without resistance, and is harboured
there without repentance.

In battailes there ought to be a doubt-
ful fight, and a desperate end; in pleading,
a difficult entrance, and a diffused determi-
nation: so in loue there is a life without
hope, and a death without feare.

Fire commeth out of the hardest flint
with the Steele, oyle out of the driest leate
by the fire: so loue out of the stoniest hart
by faith, by trust, by time.

As the Hop, the poale being neuer so
high, groweth to the end; as the dry Beech
kindled at the roote, neuer leaueth vntill it
come at the top, and one drop of poyson
disperseth it selfe into euey veine: so af-
fection hauing caught holde of the heart,
and the sparkles of loue kindled in the li-
uer, will suddainly though secretly, flame
vp into the head, and spread it selfe into e-
uey sinew.

New

New loue worketh like newe wine. Or water in a caudron, which when it feeleth the heate of the fire, it forthwith boileth, swelleth, and is caried aloft.

As the Hunter plieth his houndes, the Falkner his Hawkes, and the fisher his angle, forgetting the paine through delight of the pastime: so the louer prosecuteth his loue, esteeming all labors and troubles but trifles, in respect of the inning hope of his amorous haruest.

As the sore called an Oncom or Fellon, beginning at the fingers ende, and by sufferance falling into the ioynt doth hazard a Mahem, or at the least-wise a Cure: so loue beginning at the eye, and by sufferaunce descending to the heart doth threaten life, or at the leastwise Reason: as the one therefore at the first is to bee scalded; so the other is presentlie to bee suppressed, for without a timely violence, either malady is incurable. *William Warner in his Pans Syrinx.*

As fire in what place soeuer it bee, euer worketh: so our will neuer standes idle, neyther knowes how to liue without louing.

As an Apple being well knit together

The second part of
gither and mellowed, is more sweete and
pleasing then when it is greene; yet that
apple being ouer-ripe and too much mel-
lowed, becomes wrinkled, sapelesse, and
welneere sauourlesse: euen such is the loue
of men ouer yonge and ouer olde, the one
sowre and sharpe, the other dry and sence-
lesse.

As one onely light makes an entire and
perfect shadow, whereas many lightes be-
ing togither, confoundes and detaceth it:
euen so from one onely Frende and loyall
louer, true & perfect loue is to be expected

As one knowes not a Musition, but ei-
ther by his voice or touching his instru-
ment: euen so hee cannot bee reputed a
perfect louer, except hee make it knowne
by the testimony of the true signes belong-
ing to loue.

As without threed, a needle serues to
no vse: so neither the pleasures of loue,
without due prosecution; and though a
need'e haue two, three eyes or more, by
reason whereof it carries as many threeds
with it, yet it makes but one entrance, ma-
ry it makes the worke the faster: euen so,
he y^e delightes to dally with many, binds
himsel'e thereby the more strictly to her
he loues in deede, *Leon Baptista Alberto,*
Florentine,

Florentine, in his Hecatomphila.

As the most constant patience (being too farre prouoked) conuerteth into furie: so a wrathfull loue is more to bee feared, than a sauage monster that hath no reason.

As the best wine doth make the sharpest Vineger: so the deepest loue turneth to the deadliest hate.

Bauin though it burne bright, is but a blase; scalding water if it stande a while, turneth almost to Ice; Pepper though it be hote in the mouth, is colde in the mawe: so hote loue is soone cold, and that affection that frieth in wordes, commonlie freezeth in workes.

As *Iupiter* transformed himselfe into the shape of *Amphitrio*, to embrace *Alcmena*, into the forme of a swan to enioy *Leda*, into a Bull to beguile *Io*, into a showre of golde to winne *Danae*: so *Neptune* changed himselfe into an Heyfer, a Ramme, a flood, a Dolphin, only for the loue of those hee lusted after. And *Apollo* conuerted himselfe into a shepheard, into a bird, into a Lyon, for the desire he had to heale his disease.

As the first draught of wine doth comfort the stomacke, the second inflame the liuer, the thirde fume into the heade: so

T

the

The second part of
the first sip of loue is pleasant, the second
perillous, the third pestilent.

The least sparke if it be not quenched wil
burst into a flame; the least moath in time
eateth the thickest cloath; and I haue
read that in a short space there was a
towne in Spain vndermined with Conies,
in Thessalia with Mowles, with Frogges
in Fraunce, in Africa with Flies: so loue,
which secretly creepeth into the mind, (as
the rust dooth into the iron, and is not
perceiued) consumeth the bodie, yea, and
confounds the soule. *John Lilly.*

The little grain of Mustard-seed in time
becommeth a tree, the slender twigge
groweth to a statelie greatnesse, and that
which with the hande might easlie haue
beene pulled vp, will hardly with the axe
be hewen downe: so loue at the first may
be easily eradicated, which being growne
can hardly be razed.

As a sinew being cut, though it be hea-
led, there will alwayes remaine a scarre, or
as fine linnen stained with blacke ynke,
though it be washed neuer so often, will
haue an iron mowle: so the minde once
mangled or maymed with loue, though
it be neuer so well cured with reason, or
cooled by wisdom, yet there will ap-
peare

peare a scarre, by the which one may gesse the minde hath beene pierced, and a blemish, whereby one may iudge the heart hath beene stained.

As they that angle for the Tortois, hauing once caught him, are driuen into such a litherneffe, that they loose all their spirits being benumbed : so they that seeke to obtaine the good will of Ladies, hauing once a little holde of their loue, are driuen into such a traunce, that they let go the hold of their libertie, bewitched like those that view the head of *Medusa*, or the Viper tied to the bough of the Beech tree, which keepeth him in a dead sleepe, though hee begin with a sweet slumber.

Newe Wine is more pleasaunt then wholesome, and Grapes gathered before they be ripe, may set the eyes on lust, but they make the teeth on edge : so loue desired in the bud, not knowing what the blossom will bee, may delight the conceit of the head, but it will destroy the contemplatiue of the heart.

Apelles was no good painter the first day; hee that will sell Lawne, must learne to folde it : so hee that will make loue, must first learne to court it.

As betweene the similitude of maners,
T 2 there

The second part of
there is a friendship in euerie respect absolute: so in the cōposition of the body, there is a certain loue ingendred by ones lookes, where both the bodies resemble each other, as wouen both in one loome.

Euery flower hath his blossom, his sauer, his sappe: so euery desire should haue to feed the eye, to please the wit, to maintain the estate.

Poyson will disperse it selfe into euerie veyne, before it pierce the heart: so loue maimeth euerie part before it kill the liuer.

As by *Basill* the Scorpion is ingendred, and by the means of the same hearbe destroyed: so loue which by time and fancy is bred in an idle braine, is by time & fancie banished from the heart.

As the *Salamander*, which beeing a long space nourished in the fire, at the last quencheth it: so affection hauing taken holde of the fancie, and liuing as it were in the minde of the louer, in tract of time altereth and changeth the heat, and turneth it to chilnesse.

As the Almond tree beareth most fruit when it is olde: so loue hath greatest faith when it groweth in age.

The yong Vines bring the most wine,
but

but the old the best: so tender loue maketh
greatest shew of blossomes, but tryed loue
bringeth forth sweetest iuyce.

As the precious stone *Anthracites*, be-
ing throwne into the fire, looketh blacke
and halfe dead, but being cast into the wa-
ter, glistereth like the Sunne beames: so
the precious minde of man once put into
the flame of loue, is as it were vgly and
looseth her vertue, but sprinkled with the
water of wisdom, and detestation of such
fond delights, it shineth like the glorious
rayes of Phœbus.

As the best charme for a toothach is to
pull out the tooth: so the best remedie for
loue, is to weare it out.

Fire is to bee quenched in the sparke,
weedes are to be rooted vp in y bud, follies
in the blossom, greene sores are to be dres-
sed roughly least they fester, tetter to bee
drawn in the beginning, least they spread,
Ringwormes to bee annointed when they
first appeare, least they cōpasse the whole
bodie: so the assaults of loue are to be bea-
ten backe at the first siege, least they vn-
dermine at the second.

Hearbes that are the worse for watering,
are to bee rooted out, trees that are lesse
fruitful for the lopping, are to bee hewen
downe,

The second part of
downe, Hawkes that waxe haggarde by
manning, are to be cast off: so fond louers
that increase in their follies when they be
reiected, are to be despised.

The Spaniell that fawneth when hee is
beaten, will neuer forsake his maister: so
the man that doteth when he is disdained,
will neuer forgo his Miltresse.

Thesens would not goe into the Laby-
rinth without a threed, that might shewe
him the way out: so neither any wise man
will enter into the crooked corners of
loue, vnlesse he knew by what meanes hee
might get out.

Hot fire is not onely quenched by the
cleare fountaine: so neither is loue only sa-
tisfied by the faire face.

Hee that hath sore eyes, must not be-
holde the Candle: so hee that would leaue
his loue, must not fall to remembring of
his Lady, the one causeth the eye to smart,
the other the heart to bleed.

You shall neuer beate the flie from
the Candle, though shee burne, nor the
Quaile from the Hemlocke, though it bee
poyson: so neyther the loue from the
companie of his Ladie, though it bee pe-
rillous.

As the hearbe *Heliotropium*, is alwayes
inclined

inclined to that place where the Sunne shineth, and being depriued of the Sunne, dyeth; and as *Lunaris* hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the wayning shaketh them off: so a loue whiles hee is in the companie of his Ladie, where all ioyes encrease, vttereth manie pleasant conceits, but banished from the sight of his Mistressse, where all mirth decreaseth, either liueth in Melancholie, or dieth with desperation.

As *Andromache* whensoever shee sawe the Tombe of *Hector*, could not refraine from weeping, or as *Laodamia* could neuer beholde the picture of *Protesilane* in waxe, but shee alwayes fainted: so louers, whensoever they viewe the image of their Ladies, though not the same substance, yet the similitude in shadowe, they are so benumbed in their ioynts, and so bereft of their wittes, that they haue neither the power to mooue their bodies to shew life, nor their tongues to make answer.

There must in euery Triangle be three lynes, the first beginneth, the second augmenteth, the thirde concludeth it a figure: so in loue three vertues, affection,

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The second part of
which draweth the heart, secrecie, which increaseth the hope, and constancie, which finisheth the worke, without any of these rules there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one leg, no birde that flieth with one wing: so no loue lasteth with one limme.

As the earth wherein the mines of siluer and gold is hidden, is profitable for no other thing but mettrals: so the heart wherein loue is harboured, receiueh no other seed but affection.

When the Hoppe groweth high, it must haue a pole, when the Iuie spreadeth, it cleaueth to the flint, when the Vine riseth, it draweth about the Elme: so when Virgins wax in yeares, they follow that which belongeth to their appetites, loue, loue.

As fire cannot bee hidden in the flaxe without smoake, nor Muske in the bosome without smell: so neither can loue bee hidden in the breast without suspicion.

As the straightest wandes are to be bent when they be small: so the precisest Virgins are to bee wonne when they be young.

As fire when it bursteth out, catcheth holds

holde soonest of the driest woode: so loue when it is reuealed, fasteneth easie vpon the affectionate will.

As an English man cannot abide a stranger to be his equal, nor to be dared by any: so hee cannot by any meanes suffer a partner in his loue.

As there are foure kinds of warres; for raine, ciuil, combat, and in the conscience: so there are foure kindes of loue; spirituall, carnall, temporall, and common. *F. Iohannes a S. Geminiano lib. 1. de celo & elementis, cap. 4.*

As the Raine-bowe hath foure principall colours in it; redde, iacinth colour, azure, and green: so loue especially worketh foure passions in the soule; zeale, excesse, hatred, and languorment. *Ibidem.*

As the sun-beames pierce deeply: so doth loue. *Ibidem.*

Loue is likened to the Figge Tree, whose fruite is sweete, whose Roote is more bitter, then the clawe of a Bittor: to the Apple in *Persia*, whose blossome sauoureth like Honny, whose bud is more sowre then gall: and to a Laberinth which leadeth vs into worser paynes, then *Sisphus* suffereth, into moe tormentes then

Tantalus

The second part of
Tantalus abideth, and into greater grieve
then *Ixion* beareth.

As no man canne be twice happie; as
Saint *Hierome* writeth in an Epistle to *Iu-*
lia, chapter foure: so to bee wise, and eake
to loue, is scarcelie graunted to *Ioue*
aboue.

As stars abound in heauen, Hares in *A-*
thor, and Bees in *Hybla*: so loue is full of
slighes.

The sting of a Serpent by continu-
ance enuenometh y whole body, he that is
charmed of the *Torpedo* by procrastinatiō
runneth mad: so the pricke of loue by de-
lay is vncurable.

As *Anacreon*, who spake by experi-
ence, and writ by prooffe, calleth loue a
tyrant, mischieuous, cruell, hardie, vn-
kinde, foule, vngracious, cursed, wicked,
the cause of all mischief, the forgetter of
reason, the father of frenzie, the distur-
ber of the minde, the enemy to health,
the sinke of sorrowe, the garden of grieve,
and to conclude, a confused *Chaos* of mi-
serie; so that if it might be seene with bo-
dilic eyes, or be an obiect to our exterior
sences, the Basiliske is not more feared,
nor the Cockatrice more auoided then
loathsome

loathsome loue woulde bee eschued and detested: so *Miltiades* the Athenian was wont to say, that of al the plagues, where-with the gods did afflict mortall men, loue was the greatest, in that they sought that as an heauenlie blisse, which at last they found their fatall bane.

As *Demophoon* was false in loue to *Phyllis*, *Aeneas* to *Dido*, *Iason* to *Medea*, *Paris* to *Oenone*: so true in loue was *Charites* to her husbnde *Lepolemus*, *Cornelia* to *Gracchus*, *Iulia* to her *Pompey*, *Artemizia* to *Mausolus*, *Panthea* to *Abradatus*, *Portia* to *Brutus*, *Alceste* to *Admetus*, *Penelope* to *Ulysses*, *Sulpitia* to *Lentulus*, *Hipparchia* to the Philosopher *Crates*, and *Macrina* to her *Torquatus*.

As *Iupiter* enforced *Apollo* to flie his kingdome *Paphos*, and to liue exile in *Thessalie*: so loue there constrained him to keepe king *Admetus* sheepe.

As *Cupids* dart caused *Diana* to loue the swaine *Endimion*, and *Calisto* to loue *Ioue*: so it caused *Clitia* to loue *Phœbus*, and *Cloris* *Mercury*.

As swouning mortifieth euery member, as pestilence infecteth euery part, as poyson pierceth euery vaine: so loue, if in time
it

The second part of
it be not looked vnto, will bring body and
mind to vtter confusion.

As the vertues of loue are many: so the
inconueniences are infinite.

There is no cloth so fine, but Moathes
will eate it; no yron so harde, but rust will
fret it; no woode so sounde, but wormes
will putrifie it; no mettall so course, but
fire will purifie it: so there is neyther
Man nor Woman so free but loue will
bring them into thraldome and bon-
dage.

As Lordship can brook no mateship: so
neither can loue; according to that verse:

*Dame Venus and Kingdoms can no riva-
litie suffer.*

As the wisest man said, *Canticles. 8.* that
loue is strong as death, and zeale is cruell as
the graue, the coales thereof are fiery coales,
and a vehement flame; Much water can-
not quench loue, neither can the floods drown
it: so all writers with one mouth haue
confessed, that the godliest men, that e-
uer were, the wisest that euer were, the
valiantest men, that euer were, haue beene
brought by loue to most outragious impi-
etic, to most extreame folly, and most vile
villanie. That there haue beene none so
stoute, but loue hath made them stoupe,
none

none so wise, but loue hath made them
fooles, none so shamefast but loue hath
made them bold. They haue recorded that
loue is aboue Lord or lawes, aboue prince
or priuiledge, aboue friend or faith. Where
loue leadeth, no Maister is made account
of, no King cared for, no friend forced of,
no dutie respected, no honesty regarded,
but all things done according to the passi-
on, which preuaileth ouer vs; so that they
haue thought that loue is some heauenlic
influence, and no earthly accident.

Selfe-Loue.

THERE is no creature that more feruent-
lie loueth her yong ones, then an Asse
and an Ape: so many vnlearned idiots doe
more esteeme their owne vanities, & scur-
rilous pamphlets, then any other mans
graue and learned writings.

As they that walke in a wrong path, the
further they go, the worse it is for them: so
it is for them that go forwardes relying vp-
on selfe-loue.

Not as Phisitions do cure choler by bit-
ter things: so we must put away anger by
anger. *Plut.*

If one eye little letters too much they
offend

The second part of
offende the eyes: so they that wrathfullie
and of selfe-will, and selfe-loue regarde
small matters, are enkindled to greater
matters more ragingly. *Idem.*

As Mares seeing their own shape in the
water, are driven into madnesse, as saith
Columella: so some too much louing the-
selues, and admiring their owne doings,
through insolency become almost mad.

The Emmot is an industrious creature,
and laboureth for no body, but herselfe: so
many mortall men do only care for them-
selues, and regard their own busines.

As euery mans disease seemeth most bit-
ter vnto himselfe: so euery mans discom-
modity doth especially greue himselfe.

As the dropsie groweth through too
much aboundance of matter and moisture
as *Auicene* writeth: so pride & contempt
of God commeth through too much self-
loue. *F. Ioannes a S. Geminiano lib. 6. de ho-*
mine & membris eius, cap. 5.

Affections.

AS that tēpest is more dangerous, which
suffereth not to arriue in the hauen, the
y which forbiddeth to saile: so those moti-
ons of the mind are more great & greuous
which

which carry vs away headlong, then those that disturbe our reason, and hinder our quiet. *Plut. in Moralibus,*

As by *Circes* cups men were suddainly transformed into wild beaſts: ſo affections doe make a man ſuddainly to bee another then he is. *ibidem.*

As in a great ſtorme a ſhip is not ſtayed, except the anchor bee ſurely faſtened: ſo in the great hurly burly of buſineſſe, ſound reaſon muſt ſeaſon the minde, that it bee not caryed awaie of affections. *ibidem.*

As the ſayles are to be proportioned according to the greatnes of the ſhip: ſo our deſires are to be moderated according to our abilities. *ibidem.*

As the ſhoe is wreſted after the wringing of the foot: ſo euery mans life is of that ſort as the affections of his mind are. *ibidem.*

As thou in vaine draweſt pure water out of a muddy well: ſo thou canſt not be pleaſant to others or pliable to thy ſelfe, except thou purgeſt thy minde of euill affections. *ibidem.*

As horſes wel ordered & manned, do of their own accord go the right way, albeit the *Cochemā* doth not vie the reins: ſo the affections beeing accuſtomed to reaſons managing

The second part of
managing and moderating, doe not assay
any filthie or dishonest thing, cyther in
dreames, or in diseases, albeit reason be in
an extasie. *Ibidem.*

As hee that hath sowre and dead wine,
can neither make wine nor vineger of it: so
according to Zeno's opinion the first mo-
tions of the minde are neither good nor e-
uill. *Ibidem.*

As an open mossy place doeth expell
nothing that falleth into it: so a minde
endued with a vicious bashfulnesse is open
vnto nothing, but to filthie affections,
Ibidem.

As they that cannot abide candle light,
are much lesse able to abide Sunne shine:
so they that are troubled with small mat-
ters, are much more distracted with grea-
ter. *Ibidem.*

As those diseases of the bodie are
more grieuous, which breake forth in-
to wounds and swellings: so are those af-
fections more burdenous, which through
griefe make the life tedious; it is a disease
of the minde to belecue that all things are
made of moates in the Sun, but yet it doth
not plague the mind so much as couetous-
nesse doth. *ibidem.*

As childish complaintes doe easilie
vanish

vanish awaie : so toyish desires the matter becing taken away doe soone fade. *Ibidem.*

As the chaunging of the Moone, or a sharpe winde, or the ebbe of the sea, or any such light change of thinges doth take life from a sicke and weake man : so euery smal offence doth disturbe weake mindes, corrupted by affections, when as they that are of a strong heart and a resolute minde, do not feele any such matter.

As no creature neither tame nor wilde doth yeeld to that reason which it wāteth : so neither any affection. *Seneca.*

As many wilde weedes springing vp in a field, are euill and naught of themselues, and yet are signes of a fruitfull ground, if it were tilled : so the affections of the minde being euill of themselues, doe argue no ill wit, if it were tilled with hole some instructions. *Plut. in Moral.*

As angrie dogges barke at euerie noyse, but are quiet when they heare a voyce knowne and familiar vnto them : so the diseases of the minde when they rage they cannot be restrained, except the speeches be known & familiar vnto thē which may correct them being moued. *Ibid.*

As the body is not capable of pleasures,
V except

The second part of
except it bee well ordered: so the minde
doth not participate of true pleasure, ex-
cept it be free from feare and other affecti-
ons. *ibidem.*

As diseases although but small in the
beginning do stil grow worse and worse, if
they be letten alone; so if but once thou ad-
mit euill affections, although they bee but
of small moment and validity, they will
encrease and growe to greater heade. *Se-
neca.*

As a man hath alwaies remedy at hand
against the poyson of serpents, to wit, his
spettle, which they beeing touched with-
all, or a little hot water beeing cast vpon
them they flie awaie, and if it enter into
their mouthes they die: so wee alwayes
carry a present remedie about with vs a-
gainst al pestilent desires, if we knew how
to vse it. Wee must looke for it in our
minde.

As there are serpents, that meet with vs in
the woodes, and some lie lurking at home
in our houses: so some affections are man-
aged by reason, and shew themselues rea-
sonable, & some lie lurking in our workes,
and shew themselues vnreasonable. *Mar-
cus heremita de lege spiritali.*

As they are to bee freed from fetters,
that

that haue a long iourney to goe: so they are to bee withhelde from immoderate affections, that directlie woulde go vnto God. *Theodoretus de spiritali anima resurrectione.*

As the foure humors of the body (heate, coldnes, drines, and moisture) are the causes of all welfare and ill fare in the body: so the foure principal affections of the mind, (loue, hatred, ioy and grieffe) are the causes of al ioy and annoy in the mind. *Richardus Victorinus de statu interioris hominis, c. 34.*

As they that kill the heade of a Serpent, kill the whole bodie also: so they that cut off the first motions of ill affections, kill the whole rabble of them. *Procopius in Exodus.*

As there is no fire so hot, but it is quenched with water: so there is no affection so strong, but it is weakened with reason.

He that hath been burned, knoweth the force of the fire, he that hath been stung, remembreth the smart of the Scorpion: so he that hath endured the brunts of fancie, knoweth best how to eschewe the broyles of affection.

As thou art wary in thy trauell, that thou dash not thy foote against a stone or a pricke: so in thy life, bee wary that no affection

The second part of
affection rule thee, that may offend. *Epic-
tetus, in Enchiridio, cap. 53.*

As saylers doe applie themselves to
the chaunges of the windes: so doe wise
men to the affections of the minde. *A-
ristonymus, apud Stobaeum sermone 1. De
prudencia.*

As *Tarquine*, when hee walked in his
Garden, did with a wand strike off the
heades of Poppie: so wee must especial-
lie resist the stronger and more powrefull
affections of our mindes, *Angelus Politi-
anus de ira.*

As they that liue vnder a Tyrant, are in
bondage and seruitude: so are they, that
are ruled by headstrong affections. *Philo,
lib. quod omnis probus sit liber.*

As they that are ruled by good lawes,
liue in peace: so they y are ruled by sound
reason, and not by vnruely affections, liue in
rest and tranquillity. *ibidem.*

As *Noahs* Arke did admitte all kinde
of creatures, which *Paradice* did not:
so mans bodie doth admitte all vnruely
and vntamed affections, but admitteth
not vertues worthy of praise. *Idem lib. de
plantatione Noe.*

As a sparrowe tied by the leg, assaying
to flie, is pulde downe by the string to the
grounde

grounde : so the minde beeing not freedde of affections, endeouoring to flie to the knowledge of celestiaall thinges, is helde down by affections, and cast to the earth.

Maximus lib. primo de charitate.

If the eye bee troubled, it cannot exactlie see his obiect: so if the heart bee disturbed with affections it cannot well beholde the truth. *Basilus in Psal. 33. & epistola. 1.*

As a foule polluted glasse cannot receiue the impressions of pictures presented before it: so a soule dimmed and darkned with carnall affections and wordly cares is not capable of spirituall illuminations. *Idem, Epist. 64.*

As too much wine maketh drunke: so the affections of lust, sorrowe, and wrath, hauing expelled reason, do bring madnes. *Idem in cap. 5. Esaya.*

Brethren.

AS in a paire of scales, when one goes vp the other goes downe: so one brother ought to yeeld vnto another aduanced to higher dignity. *Plut.*

As in Arithmeticke figures of lesser value

The second part of
lue being added to greater doth multiplye
them, & in like maner are multiplied the-
selues: so one brother dignifieng another,
encreaseth the honour of him that is dig-
nified, and adorneth the dignifier with the
splendour of his dignitie. *ibidem.*

As those fingers, that can neither write,
nor play vppon an instrument, are moued
with those that write and play: so one bro-
ther shoulde bee like affected to another.
ibidem.

If thy weapons breake, or bee ta-
ken from thee, thou mayst repaire them a-
gaine, or get thee other, but thou canst not
get thee another body: so thou maist find
other friendes, but not other brethren,
Ibidem.

Of the same first matter, elementes ar-
rise most repugnant and opposite be-
tweene themselves: so many times of the
same parentes brethren are bred of most
contrarie dispositions.

As *Caine* and *Abell*; *Ismael* and *Isa-*
ac; *Esau* and *Iacob*; *Amphion* and *Zetus*;
Eteocles and *Polynices*; *Titus* and *Domi-*
tian.

As ciuill seditions are better transpo-
sed to enemies, then bestowed on our
own countrimen: so it is better, and more
equal

equall, respectiue, to enuy and maligne others, then our own brethren, although it is not good to enuy or maligne any body, *Plut.*

Admonition.

AS wee cast bridles vpon horses, not in the race, but before they runne: so those that are inclined to wrath or lust, are to be restrained by reasons and admonitions, before they come into daunger. *Plut. in Moralibus.*

As Nurses doe not chide nor punish their children that are fallen, but first run and lift them vp, and after chide them: so a friend when he is afflicted, is to bee helped and lifted vp, and afterwarde to bee admonished and chidden, that by his owne fault hee fell into that calamitie. *ibidem.*

They that haue the toothach forthwith run vnto the Phisition, and tel him of their griefe; they that haue agues sende for him; but hee that is franticke, neyther calleth him, nor admitteth him being called, by reason of the intollerable vehemency of his disease: so those y do hide their faultes,

The second part of
neither do suffer any one to admonish the,
of these there is no hope. *Ibidem.*

As a soare eye cannot abide light: so nei-
ther doth an humorous minde admit of a
seuere admonition, but if thou wilt cure it,
thou must mingle praise with thine admo-
nition. *Ibidem.*

As *Telephus*, because hee wanted a
friend, was constrained to seeke for reme-
dy of his enemy for the cure of his wound:
so they that haue not good friendes to ad-
monish them of their faults, do oftentimes
heare them of their enemies. *ibidem.*

As medicines doe first bite and offend,
and afterwarde doe bring health and de-
light: so wholesome admonitions at the
first are somewhat bitter, but afterwarde
are most pleasant and acceptable to him
that is admonished. *ibidem.*

As phlegme gathered by little and litle,
doth then especially appeare & ouercome,
when nature is ouercome: so certaine
friends dare not admonish those that bee
mighty, vnlesse fortune begin to turne her
wheele, and then being humbled, they be-
gin to deale with them. *ibidem.*

A sounde man beareth it, if thou vpbraide
him with his intemperancy, lust and ry-
ot, but a crasie and an vnsounde man will
not

not: so a friend is to be admonished, when he ceaseth to be angrie, or to loue. *ibidem.*

As a blowe foreseene, is more easilie awarded: so a mischief fore-thought of, or warned of, doth lesse offend. *Seneca.*

As Phisitians forbid to minister receits, when the disease is growing, or raging, but when it somewhat abateth: so to those first motions and eager extremities of wrath and griefe, consolation and admonition is not to bee vsed, but when as in time they begin to be somewhat lighter.

As Phisitians forbid to giue *Elleborum*, albeit it bee effectually, to olde men, or to children, or to those that haue weake bodies: so our admonition is so to be tempered that he may suffer it, whom thou wouldest amend; neither onely the vice is to be looked vnto, but the nature of him whome thou studiest to amend. *Plin. lib. 25. cap. 5. in fine.*

As wholesome hearbes loose their force of healing, by being customarily vsed: so if thine admonition bee dayly and of custome, it doth not amend him that is accustomed to it.

As in the Countrey of *Vmbria* the earth is drier by raine, and moyster by heate, whereupon *Cicero* doth iestingly say, that there

The second part of
that there dust comes of a showre, and of
drinesse durt : so admonition dooth make
some men the worse. *Plin. lib. 31. cap. 4.*

As some precious stones do wax bright
being steeped in Vineger, and some be-
come cleare beeing boyled in honie : so
bitter reprehension maketh some men bet-
ter, and other some milder admonition.

Beautie:

AS the hanging vp of a net directlie a-
gainst the Sunne, doth partly obscure
the brightnesse of his beames : so pensue-
nesse somewhat diminisheth the featured
regardes of beautifull Paragons.

As good wine lacketh no tasters: so faire
women lacke no sutors.

As with an easie price and an Iuie
bush badde wine is vttered : so beautie
and tractablenesse doe get many bad wo-
men husbands.

As the Glo-worme is bright in the
hedge, but blacke in the hand: so are ma-
ny beautilous women, fairely made, but
fowly manered.

As by the current of a streame, wee
come to the Fountaine : so when wee
meete with anye beautifull bodie wee
should

should follow the perfect regarde thereof
so farre till wee are arriued at the especiall
poynt and ground-worke, which is God
himselfe, for from him all beautie hath or
riginall.

As fire burneth those that either touch
it, or stande too neare it : so beautie in-
flameth those that either stande neare it,
or farre off. *Xenophon apud Stobaeum*
serm. 64.

As the fairest Leopard hath his spots, the
finest cloth his list, and the smoothest shoo
his last : so the most blazing beaucie hath
some blemish.

Where the wine is neate, there needeth
no luy-bush, the right Corall needeth no
coloring: so where beauty is perfect, there
needeth no painting.

As the Adamant draweth the heauie
iron, the harpe the flecte Dolphin: so beau-
tie allureth the chaste mind to loue, and the
wisest wit to lust.

The purple die will neuer staine, the pure
Ciuet wil neuer loose his fauor, y green law
rell will neuer change his colour: so bauty
can neuer be blotted with discourtesie.

As *Milo* that great wraistler beganne to
weepe, when he sawe his armes brawnfal-
len and weake, saying, strength, strength, is
but

The second part of

but vaine: so *Helen* in her new glasse, viewing her olde face, with smiling countenance, cryed, *Beautie, where is thy blaze?*

As when the counterfeit of *Ganimede* was shewen at a Market, euery one would faine buie it, because *Zeuxis* had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to her, for that God hath shewed such rare art in her.

As a fresh colour doth easily dimme a quicke sight; as a sweet Rose doth soonest pierce a fine sent; as pleasant firrups doe chiefliest infect a delicate taste: so beautifull women doe first of all allure them that haue the wantonnest eies, and the whitest mouthes. *Lilly.*

As the Eagle soares not so high in the ayre, but shee can espie a litle fish in the sea; as the Sun in *Cancer* goes retrograde; as the coldest clime hath his Summer; and as *Apollo* was neuer so stoicall, but *semel in anno* hee could let fall a smile: so the most seuerer Pilgrime or Palmer hath an eye as well as a heart, and a looke to lende to beauty, as a thought to bend to Theology. *Greene.*

As the Bauin is but a blaze: so beautie.
As the gorgeous Cedar is only for shew
and

and nothing for profite; as the Apples of *Tantalus* are precious in the eye, and dust in the hand; and as the starre *Artophylax* is most bright, but fitteth not for any compasse: so those that stand vpon their outward portraiture, are commonlie preiudiciall.

As the fairest roses haue pricks; the purest lawnes their moles; and the brightest Diamondes their crackes; so those that are beautifull haue manie times imperfect conditions, for nature hauing care to polish the body so farre, ouerweenes her selfe in her excellencie, that she leaues their mindes vnperfect.

As the Adamant draweth the iron, the leat the straw, and the sight of the Panther the Ermly: so doth beautie draw the eyes of youth.

The Lapidarie thus chooseth a true Saphyre, when he seeth it to glister, he couereth it with Oyle, and then if it shine, hee alloweth it, if not, he breaketh it: so if thou fall in loue with one that is beautifull, cast some kinde of colour in her face, either as it were misliking her behauiour, or hearing of her lightnesse, and if then she looke as faire as before, wooe her, winne her, and weare her.

As

The second part of

As it is rare to see the Sunne without light: so it is as rare to see a faire woman without a louer.

Those that are stung of the Scorpion, are healed of the Scorpion; the fire that burneth, taketh away the heat of the burn; the Spider *Phalangium* that poysoneth, doth with her skin make a plaister for poyson; the speare that wounded *Telephus*, must heale him: so hee that is wounded and stung with beautie, must be cured and healed with beautie.

Siluer although it be white, yet it draweth black lines: so *Rodophe*, *Lais*, & *Phrine*, although they had beautifull faces, yet they had foule deedes.

The skinne of the Ermelin is desired, and the carkasse despised; the horne of the Vnicorne most preciouslie receiued, and his flesh reiected; the hoofe of the Leopard is the thing the hunter seekes, or else he is contemned: so the beauty and riches of a woman is highly regarded of most men, but her honestie and vertue lightlie esteemed.

As the Deare with the sight of a faire Apple standeth at gaze: so men through beautie are driuen into a maze.

As beanty made *Venus* to loue *Anchises*:
so

so it made *Luna* to like *Endimion*.

As the Curtesan *Lamia* blinded king *Demetrius* with her beautie ; so the renowned Curtesan *Flora* fettered *Cassius*, that worthie Romaine.


As the Viper beeing tied to a Beech tree, falleth into a slumber : so diuerse beholding beautifull persons haue stood as though with *Medusæ*s head they had bin turned to a stone.

As *Pigmalion* for beautie loued his Image of luory: so the beautifull picture of *Ganimede*, greatly astonished the ladies of *Cypres*.

The wise Lapidaries say, that the precious stone with the most glistering hewe, hath alwayes the most secrete vertue, the pure gold is chosen by the perfect colour; the best fruite, by the brauest blossoms; so the best conditions are commonly discerned by the sweetest countenance.

As the Dormouse cannot shutte his eye, as long as hee lyeth in the beame of the Sunne; and as the Deare cannot cease from braying, where the hearbe *Moly* groweth: so Beautie causeth one to stare, so long as it is in presence.

As the stone *Topason* is not more loued
for



The second part of
for the outwarde hue, then hated for the
poyson, which secretlie is hidde within it;
or as the herbe *Nepenthes* is not more
lyked for the pleasant shape, then loathed
for the poysoned sappe: so beautie cannot
inflame the fancy so much in a moneth, as
ridiculous follie can quench it in a mo-
ment. *Greene.*

As the Dolphin hath nothing to co-
uer his deformitie, but a fewe glistering
scales; and as the clownish Poet *Cherilus*
had nothing to bee praysed in his ver-
ses, but the name of *Alexander*: so ma-
nie haue nothing to shadowe their follie,
but a faire face, nor nothing to be com-
mended, but a little fading beautie.

As a Ring of Gold is in a swines snout:
so is beautie in a foole.

As loue is thought to bee some hea-
uenly influence, & no earthly accident: so
according to *Ouids* opinion, *Forma numen*
habet, Beautie hath some Deitie or Gods
head within it.

As a Flower soone fadeth: so dooth
Beautie.

In bodyes of lesser stature and corpulencie commonlie there is greater valour and more wit, then in those that be huger and vaster.

THe Bee being a very little creature, is admirable in her labours, and wittie in her gouernment : so in little bodyes there is often the greatest wit, as in little *Vlysses* there was the wit of *Mercurie*, but in great *Aiax* the strength of a Bull. Therefore *Palingenius* sayeth verie well in his booke called *Libra*.

*Ingenio plerunque caret, qui robore praestat
Rarò utrunq; Deus largitur, ut idem
Sit sapiens, & sit robusto corpore pollens.*

The greater the creature is, the lesse fruitfull it is; but litle creatures are verie numerous in their breeding, as the Linnet being a verie little Birde dooth bring foorth twelue yong ones : so they that haue lesse in weight, do recompence it by pluralitie in number.

Vnfruitfull trees are stronger and of greater bulke then those that bee fruitfull : so their bodyes are stronger than are vnfruitfull in learning, then theirs
X that

The second part of
that exhaust themselves by painful labors,
and consume themselves by nocturnall
lucubrations,

Time, Age.

AS hee that intendes to passe a Riuer,
stays on the banke till the rough
stormes be ouerblowne: so in the stearne
tempests of time, we should await and not
wilfullie cast our selues into danger, con-
sidering that what may not bee done to
day, happily to morrow in better sort will
be compassed.

As sowre Wine and Apples doe waxe
milde and sweete through age: so the in-
solencie of age is mitigated by long vse of
things.

As hee is not praised that hath sung
much, pleaded much, or gouerned much,
but he that hath done these thinges well
and wisely: so is he to be praised that hath
liued well, not hee that hath liued long.

Plut.

As to them that saile, cuntryes and
cities doe slip away: so by the swift course
of winged time, first childhood slips away,
then youth, then the best yeares of olde
age, *Seneca.*

As the *Apian* wines and some other at the first are sweet, but by yeares do receiue sowrenesse; so some become through age more inhumane.

As the *Aminæan* wines are by age made the better; so some in youth are more dissolute and rough, but through age and experience become more mild and tractable.

As the Cage must bee shut, before the birds be flowne: so tide and time must bee taken, while they may be had. *Posthac occasio calua*, Time is balde behind, therefore must be taken by the forelocks.

As the Cedar the elder it is, the straighter it growes; and as *Narcissus* flowers, the higher they spring, the more glorious is their hew: so should men as they exceede in yeares, excell in vertues.

As the Troians repented too late, when their Towne was spoyled; and as it is too late to shut the stable doore when the steede is stolne: so when the time is past, it is too late to recall it, for it is deafe, and heares no man, neither knowes howe to returne.

It is too late to recall the stone already cast; to beate the bush, the birds being flowne; to breake the bargain, the bandes being sealed; it is too late to de-

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send the walles, when the Citie is overcome; to sound the retraite, when the battaile is fought; to apply the salve when the fore is incurable; it is too late to withhold the stroke already strooken; it is too late to drie the mault the kil being on fire; to wish for raine when the showre is past; it is too late to crie *Cane*, when thy Coyne is consumed, to beware when thy wealth is wracked, to bee charie when thou hast nothing whereof to take charge; the calme commeth out of time, when the shippe alreadie hath suffered shipwracke; it booteth not to stoppe the breach when the towne is overflowne; it is too late to dislodge loue out of ones breast when it hath infected euery part of the bodie; it is too late to cast Anchor, when the shippe is shaken to peeces agaynst the rockes; it booteth not to sende for a Phisitian when the sicke partie is alreadie departed; so when time is once past, it can neuer be recalled againe.

Benefits.

AS we must sow againe after an ill crop
As wee must saile againe after ship
wracke; and as the bankerout dooth
feare

feare nor driue the Vsurer from the exchange: so albeit one benefite hath hapned to an vngrateful man, yet we must not leaue of to do well, but bestow an other, & see if it will thriue any better. *Seneca.*

There is a kinde of Lopster called *Garus*, which beeing burnt and put into wounds doth cure them, if thou dost not in the meane while name *Garus*: so some benefites are no benefites, if thou make remembrance and cōmemoration of them.

As our honourable knights of the noble order of the Garter, do weare their Garters & *Georges* in token of their honours & dignities: so we should alwayes bee adorned with beneficence and benefites, declaring that we are the sonnes of him, who is mercifull, who suffereth his sunne to arise both upon the good and bad.

As the Sun doth not expect our prayers and adorations, that it should arise, but be both presently cast his light and brightnes abroad, and is reioyced at of all men: so neither do thou expect the vaine applause and popular praise of men, that thou shouldst bestow benefites, but frankly and freely bestow them, and thou shalt be beloued like the Sunne. *Epictetus apud Stobæum, serm. de magistratu.*

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As I owe no money to him, that is willing to lend me some, but hath not: so I am not bound to him, that would bestowe a benefit vpon me, but doth not. *Seneca, lib. 6. de Benef. cap. 11.*

As the figge tree flourisheth not with blossomes, when it hath the sweetest fruit: so some doe bestow benefits without any promises. *Plin. lib. 1. cap. 26.*

As fire is by little and little extinguished, except it bee nourished with some combustible matter: so the mutuall loue of mortall men dooth by little and little decay, if it bee not fostered and cherished by mutuall benefits, and often duties of beneuolence. *Laurentius Instinianus in sermon de Christi corpore, seu de Eucharista.*

Beneuolence.

AS an Adamant of his owne nature is infrangible, but being steeped in warme Goats bloud is broken with a hammer: so some wits can be tamed by no force, but are onely mollified and made tractable by faire dealing. *Plin. lib. 37. cap. 4.*

Some precious stones being soked in Vineger doe glitter, and manie wares bright being boyled in hony: so sharper men by beneuolence are easily apprehended.

prehension dooth make some better, and some are trained to better fruit by mild admonition.

As at table play the chaunce of the dice is to be disposed of by art and reason to the best purpose: so that which happeneth in life is to be turned to the best vse, & to be construed after the fauourablest maner. *Plin. lib. 37. cap. 12. & lib. 10. cap. 12.*

As a riuer diuided into many streames doth runne slowly and faintly: so beneuolence being spred and distracted among many, is enfeebled and diminished. *Plut.*

As those liuing creatures which bring forth but one yong one, do loue more vehemently: so the beneuolence and heartie good will, which is borne to one onely, is more ardent and entire. *Plut.*

Businesse.

As he is sooner wearied, that knowes not howe long his voyage is: so hee affects, a thing with lesler tediousnes, who oreknowes the maner and reason of his businesse.

As wee ought not to enter into Labyrinthes without a threed, whereby we may safely return again: so we ought to take no

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businesse in hand, except we see some way
to dispatch it.

As it is more painfull to cast thine emp-
tie hande, then if it were peysed with some
stone, or some matter of weight : so it
is more troublesome to bestowe thy
paynes in matters of no moment, then
to bee industrious in serious busines.

As they are more wearyed that walke
in vneuen wayes, then they that walke
in equall pathes : so it is more laborious
again and againe to reiterate and repeate
the same matters, then to bee conuersant
in diuersitie of busineses, and varietie of
affayres.

As manie doe yawne, when they see
others gaspe, and doe make water, be-
cause they see others doe so : so some
are mooued to take businesse in hande
vppon no sounde iudgement, but be-
cause they woulde imitate and resemble
others.

Exercise.

AS Iron or Brasse dooth waxe bright by
vsing : so the vigour of the mind dooth
gloriously appeare by exercising. *Plut.*

As iron dooth rust, if thou dost not vse it

so doth the vigor of the mind, if thou doeſt not exerciſe it, *Idem.*

Welles, that haue water drawne out of them, do yeeld the cleerer water, but thoſe become putrified, of which none is partaker: ſo exerciſe doth beget a whoſom habit both in the ſoule and body. *Clemens Alexand. lib 1. Stromatum.*

As exerciſe doth makesoldiours ready in feats of armes: ſo alſo it doth make ſchollers perfit and prompt in deliuey of ſcho-laſtical points. *Hierom. in vita Malchi. monachi.*

As drops of water make ſtones hollow: ſo by exerciſe y^e barrenneſt wit is brought to ſome reaſonable paſſe. *Plut. de liberis educandis.*

As Iron and braſſe are worne by the touch of the hands: ſo by exerciſe the hardnes of wit is worne away. *ibidem.*

As cart wheelles bended by force, can neuer againe bee brought to their former rectitude: ſo whatſoeuer wee exerciſe our ſelues in, from that we can hardly be reclaimed. *Ibidem.*

As there is no ſielde ſo barren, but that tillage may do good of: ſo there is no wit ſo ſterill, but by exerciſe it may bee bettered. *ibidem.*

As

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As trees neglected grow crooked and barren: so do wits. *ibidem.*

As the strength of the body decaieth by lazines: so the vigour of the minde decaieth without exercise. *ibidem.*

Horses well broken and mannaged, do obey their riders: so wits well exercised doe goe thorowe in their imploymentes. *Ibidem.*

Perturbations.

EVEN as wild beastes according to their nature are hurtfull vnto men, and yet when they are tamed, do them good seruice: so when as the perturbations of our soule are gouerned and moderated, they helpe vs in many exercises of vertue. *Lodo. Granat. lib. 1. Ducis peccatorum.*

Euen as our fleshly eyes cannot behold the stars, nor the beauty of heauen, when it is cloudy and ouercast: so neither the eyes of our soules canne contemplate the eternall light, when as they are obscured with the clouds, and passions of this life. *ibidem.*

Euen as in cleare and pure water all objectes are seene, euen vnto the least sande, which is in the bottome, which cannot be
seene

seene in water troubled and polluted: so our soule doth cleerely knowe, what shee hath in her selfe, when shee is quiet and calme, but if the stormes of passions do obscure and disturbe her, then shee neyther seeth her selfe, nor any other thing. *Idem lib. de Deotione.*

As the heat suppressed is more violent; and the streame stopt makes the greater deluge: so passions concealed, procure the deeper sorrowes.

As a city ruled by tyranny commeth to destruction: so doth a man ouer whome perturbations haue sway. *Philo lib. quod omnis probus sit liber.*

As *Noahs* Arke admitted all kinde of creatures which *Paradice* did not: so man entertaineth all vnruely and vntamed passions and perturbations, but admitteth not laudable vertues, *Idem lib. de plantatione Noe.*

As a sparrow tyed by the leg, is by the string helde backe from flying: so a man tyed vnto affections and perturbations, is helde backe from the contemplation of celestially matters. *Maximus lib. primo de charitate.*

As a polluted glasse canne reflect no perfect representation: so a soule occupied
in

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in secular disturbances, and dimmed with
sensual carnality is not capable of the holy
spirits illuminations, *Basil. Epist. 64.*

As wine causeth drunkenesse: so per-
turbations bring madnesse, *Idem in cap. 5.*
Esaya.

As indigestion bringeth diseases to the
bodie: so perturbations raise infirmities in
the minde. *Chrysostomus sermone 1. De*
fato.

As they that are sicke of a feuer do loath
all things: so disturbed minds are storme-
blasted on euerie side. *Idem Homil. 35. in*
1. Cor.

Commodity.

AS Merchants vppon the sea, and hus-
bandmen vpon the land spare no pains
in hope of gaines: so christians for a crown
that perisheth not should esteeme no trou-
bles too harde, nor any afflictions too
greeuous.

As soldiours sustaine woundes in hope
of the spoile, & champiōs receiue blowes
in hope of the prize, which rewardes are
temporall: so Christians ought patientlie
to entertaine all iniuries, and suffer all per-
secutions in hope of that reward, which is
eternall

eternall and euerlasting.

As the Moon bestoweth vpon the world that light she hath receiued of the Sun: so the giftes receiued of God', are to bee imployed to the commodity of others.

As hee that is once stung of a Scorpion, is neuer after stung with Wasps, Hornettes or Bees: so there is no discommoditie, that hath not some commoditie ioyned vnto it. *Plinius libro 28. cap. 3.*

In *Boatia* by the Riuer *Orchomenon*, where the god *Trophonius* standes, there are two fountaines, one of which brings memory, the other forgetfulnesse: so commonly when a great commoditie is present with vs, a great discommodity is not far from vs.

Achilles speare coulde as well hurt as heale: the scorpion as well stinges, as hee stintes the paine; the hearbe *Nerius* as well poysons the sheepe, as it is a remedy to man against poison: so euery commodity hath his discommodity, & euery pleasure his paine, according to y^e prouerbial verse.

Omnis commoditas sua fert incommoda secum.

The earth bringeth forth Hemlocke to endanger the patient, as Endiue to delight the

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the people, as well the nettle to sting, as
the Rose to distill, as well the Spider to
yeeld poison, as the Bee to giue honny: so
euery sweete hath his sowre, euery gaine
his paine, and all myrth is mingled with
some moane.

Affiduity.

AS he that addeth a little to a little, &
doth it often, doth at length make a
great heape; so affiduity much auaieth to
atchieue a good and wel disposed minde.
Plutarch.

As a drop of water by affiduity doth
make a stone hollow; and as Iron by often
touching is wasted: so affiduity doth o-
uercome the hardest things. *Plut.*

There is a riuer in *Phrigia* called *Gallus*,
of which if you drink moderately, it cureth
the maladies of the body, but if immode-
rately, it maketh the minde franticke; so if
moderately thou giuest thy selfe to the
study of *Phylosophie*, it profiteth; but if
wholy without intermission thou appliest
that study, it taketh away the firmenes of
the minde, and headlong carieth it about
with a fury of vaine glory.

Affiduity

Affiduity taketh awaie admiration.

AS he that entreth into a famous city or royall pallace the first day walketh wondering, by reason of the noueltie of thinges, that there he seeth, but afterwards seeing those oftner, that wonderment is diminished: The same thing happeneth to them at the first, that enter into the new city of grace, by reason of the nouelty of things, which by litle and litle are vncouered and laid open in it. *Lod. Granat. lib. 1. Ducis Peccat.*

Adoption. Abdication.

AS he doteth & plaith the part of a frantick man, that reuerenceth & worshippeth the image and picture of his brother, but smiteth and beateth the body: so is it a foolish thing to loue the name of those adopted, and to disinherit and hate the true brother. *Plut.*

Emulation.

AS that is not true loue, y wanteth iaculousie: so he doth not earnestly affect
vertue

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vertue, except hee burneth with the emu-
lation of famous deedes doone by others.
Plutarch.

As *Alexander* emulated *Achillis*, *Julius Caesar* *Alexander*, *Tully Hortensius*,
and *Demosthenes Isocrates*: so the *Thessalians*
did emulate the church of *Macedonia* and *Achaia* in
prouiding reliefe for the poore saints.

Exhortation.

AS the wilde Figge tree neuer bringeth
foorth any ripe figges, but yet beget-
teth wormes, which flying to the true
Figge tree, doe eate of the rinde of the
figges, and so doe yeelde maturitie to
them: so there be some that cannot doe
any famous thing of themselves, but yet by
some meane or other they prouoke others
to doe it.

Endeuour.

HE that hunteth the Hare with an Oxe,
and shooteth with a plough, & goeth
about to catch Harts with a fish net, if hee
doth not obtaine his purpose, hee cannot
accuse fortune, but his owne foolishnesse.

so they that endeavour to compasse, what they cannot effect, ought not to blame fortune, but their own folly. *Plut.*

Correction.

AS they that pull downe houses neare vnto temples, doe spare them, which are ioyned vnto the temples, least they should pull downe any part of the sanctuarie: so some vices are warely to bee corrected, which haue a neare alliance with vertue.

Nurses oftentimes clensing the bodies of their children from spots and blemishes, doe sometimes pull off skinne and flesh together: so whilst we too scrupulously endeavour to amend some faults, we do verie much hurte; as the disciplinarians doe.

As they that cannot abide the hande of the Chirurgian, are cured by diet: so they that cannot beare rough remedies, are to be corrected by milder cures.

As cold water and hote water doth cure them that bee burnt and haue kybes: so some errours are to bee taken away after a diuerse maner, both by seuerity and lenity, by taking away benignity, and adding

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ding seuerity.

He that doth chide his friende for light trifles, and holdeth his peace in great matters, doth the same that the ouerseer of wrestlers doth, who suffereth the wrestler to be a drunkard and a leacher, and ony is seuerer about a boxe of oyntment, *Plut. in Moralibus.*

As hard brawned flesh doth not easilie receiue the prints of rods: so a mind accustomed to sinning is not mooued with a light correction. *idem.*

Hee that soorthwith flyes from him that admonisheth him, doeth as if hee that is launced shoulde flye from his Physitian without binding vp of his wound, or receipt of cure. *idem.*

Nurses when the children wraule doe eftsoones giue them the breast: so a scholar beeing daunted with correction, is to be raysed vp with prayse, that he faint not. *Idem.*

As they are hardly cured that want sence of themselues in a disease, as those that bee in a lethargie, or in a frensie: so they are very hardly brought into a right path, that do not acknowledge their faults. *Idem.*

As a blemish that hath long growne is hardly

hardly taken away: so inueterate vices are not easily corrected. *idem.*

Medicines presentlie bite and offend, but afterwarde bring health and pleasure: so wholesome admonitions at the first are somewhat bitter, but afterwarde, the correction is most gratefull. *idem.*

As the feeling of the disease, is the beginning of health: so the beginning of correcting the life, is acknowledgment of the fault. *Idem.*

Chaunce:

AS that Painter expressed by chance the foaming of a Horse, by putting in his mouth a sponge full of diuerse colours, which hee could not delineate by Arte: so chaunce bringeth to passe some things, which our prouidence and care could not effect. *Plut.*

As chance made the Corinthian vessels; and as by chaunce the Painter expressed the forming of a dog, when by Art he could not doe it: so many things happen by chance, which aduice and counsell cannot tell how to bring about.

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Ceremonies.

AS the holesomenesse of the place is knowne by the colour of the inhabitants: so the sanctitie of a function is argued by the life of them, that are conuersant in it; as they that are conuersant in ceremonies, beeing of a most wicked life, do shew that they are nothing auailable vnto piety.

As Magicians beeing guilty vnto themselves, that that is false and counterfet, which they promise, doe by certaine prodigious prescriptes, and portentous ceremonies bewitch and infatuate those that bee ignorant: so certaine priestes when they are farre off from true piety, doe in folde and intangle the vnlearned in ceremonies, that the common sorte may bee lesse hurtfull and cumbersome vnto them.

Comfo it

AS Phisitians in a great fluxe of flegme doe not presently administer inwarde confections, but first applie something outwardly, which in time may break that glutinous

glutinous humour, and then they cure it: so in a fresh griefe wee must holde our peace, vntill the sorrowe somewhat mitigated may admit consolation. *Plut.*

As Phisitians forbid to administer medicines, when the disease is eagerly growing, or seuerely raging, but when it somewhat stineth: so comfort is not to bee applied to those first motions of anger and griefe, but when by time they begin to be somewhat asswaged. *Seneca.*

As a precious ointment doth not onlie delight the sinelling, but also is a remedy against ill smels: so the memory of good deeds doth comfort in distresse. *Plut.*

Labour:

AS there are moe that will wash; then will be annointed: so fewer aspire by labour to high and famous matters. *Plut.*
Moral.

When the Marriners see a tempest approaching, first they call vppon God, that they may arriue safelie in the Hauen, then they take in their sayles, and do what is to be done: so we must rely vpon the diuine prouidence, but so, that wee also vse our

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own labour and industry. *ibidem.*

Hesiod commaunds husbandmen to sacrifice first to God, & then to follow their busines; and a soldiour calls first vpon God, and then hee armes himselfe: so before all things wee must cast our care vpon God, and then lay to our helping hande. *Ibidem.*

Marriners and saylers from the labor of sayling, doe filthilie transpose themselves vnto pleasures, and from pleasures they returne vnto sayling: so many made giddie with inconstancie doe passe from delights to labours, and from labours to delights. *Ibidem.*

As hot Iron is consumed with many fleckings: so the body is corrupted with often change, that is, if it now intend immoderate labours, and now be effeminated with immodest pleasures. *ibidem.*

As the Rose being the acceptablest of all flowers doth growe on a thorne: so most sweet fruit doth growe of hard and sharpe labours.

As some are wooing a long time a curst wife to their cost: so some by long labour procure vnto themselves great losse. *Sen.*

As the hearb *Moly* is hardly digged out of the ground, but is more effectuell for medicine

medicine then other herbs: so those things that are excellent are not compassed, but by great study and pains.

As nature hath hid precious stones very deepe in the earth, but vile and base things are euery where founde: so those thinges, that are the best, are known vnto very few, neither are atchieued, but by great labour.

Plants are nourished by moderate watering, but choaked by too much moisture: so the mind is helped by moderate labors, but confounded by immoderate toyle.

Plutarch.

Nightingales cōtend so much in singing, that their life doth sooner faile them, then their song: so many through immoderate study do shipwrack their health, & whilst in learning they woulde bee excelled of none, they perish in their endeuer, *Plin. lib.*

10. cap. 29.

Continual fæcundity doth make barren a fruitfull fielde: so continuall labour doth dull the sharpenesse of wit. *Seneca de tranquillitate vite.*

The Kings of Egypt did foolishly consume the money of the land, and the labor of the people, about the building of the *Pyramides*, which were only for ostētation: so many take great pains in vnfruitful matters

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As the little drops of rayne pierce the hard marble; & the yron with often handling is worne to nothing: so vntired labour doth ouercome all things.

Imitation.

AS many followers of *Aristotle* stammered in their speech like him, and many of *Platoes* familiars crouched in the shoulders like him: so they that couet to expresse all things, do vnwisely imitate many foolish things. *Plut.*

As a son desireth to be like his father: so they that imitate Authours, doe endeuour themselves to be like them. *Seneca.*

As many yawne, when they see others yawne; and make water, when they see others doe so: so many are moued to take businesse in hand not by any certaine aduised iudgement, but they imitate what they see in others.

As the beast called a Buffe doth imitate in the colour of his haire, all trees, plantes and places, which he lieth vnder or vpon: so it shal be more safe for vs, to imitate the rites and customes of whatsoeuer country we trauel to, or inhabit.

Mourning

Mourning.

COuetous peifants whē they haue hoorded vp many things, do not vse that is present, but deplore that is lost: so they that mourne and lament for the dead, doe not enioy the liuing. *Plut.*

As euery tree hath her fruit: so there is not any other fruit of mourning but teares. *idem.*

As a troublesome guest is sooner receiued into thy house, then thrust out of doores: so if thou giuest place vnto mourning, it is not so easily expelled. *idem.*

As light is comfortable to heauy hearts: so are merry thoughts to mourners. *idem.*

As a diseased Phisitian is not to be praised: so neither a comfortlesse mourner.

The night followeth the day, and the day the night, sommer followeth winter, & winter sommer: so mourning followeth mirth, and mirth mourning.

Husbandmen do not weepe when they bury their corne in y^e ground, because they expect a plentifull haruest: so wee should not immoderately mourne & lament, when we leaue our friends in the graue, because we looke for a ioyfull resurrection. *Chriso. hom. 41. in 1. Cor.*

As

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As after great and vehement showers commeth a pure and cleare ayre: so after a masse of mourning, and floods of teares commeth the serenitie and tranquillitie of minde. *Chrysost. hom. 6. in Mat.*

As by water and the spirit: so againe by teares and confession wee are purged, so that wee doe it not for ostentation. *ibidem.*

As rain doth moisten the earth: so teares do water the soule. *Idem hom. 4. de poenit.*

As he that is cōdemned by secular iudgement, cares not for any faire fights, or theatricall shewes: so hee that mourneth truly, careth not for pampring his bellie. *Climacus de discretione, gradu. 26.*

When Roses are planted, nothing is seen but thornes, afterwards springeth the faire and louely fruit: so they that sow in teares, shall reape in ioy. *Isidorus Clarus oratione octaua tomii tertii.*

In Gallia there is a very cold fountaine, which as *Fulgosus* testifieth, with the water doth send forth flames of fire: so a true Christian with religious teares ought to streame forth the flames of diuine charitie. *Hector Pintus in cap. 40. Ezech.*

Plinie writeth, that the teares of Vine-branches doe cure the leprosie: so the
teares

teares of those Vine-branches which are grafted into the true Vine, doe cure the leprosie of sinne.

Saint *Augustine* witnesseth, that the Eagle feeling his wings heauie, plungeth them in a fountaine, and so renueth his strength: so a Christian feeling the heauie burthen of his sinnes, batheth himselfe in a fountain of teares, and so washing off the olde man, which is the bodie of sinne, is made young againe, and lustie as an Eagle.

As Peters sayth was so great, that hee leapt into a sea of waters to come to Christ: so his repentance was so great, that he leapt into a sea of teares when hee went from Christ.

As the Oliue tree is most abundant in fruit when it distilleth: so a Christian is most plentiful and powerfull in prayer, when he weepeth.

As Mustard-seede hath his name in Greeke, because it makes the eyes weep: so hee that in prayer hath sayth, as a graine of Mustard-seed, hath such a sayth as makes his eyes weep.

As *Elizans* did cast salt into the waters of *Iericho*, to make them sweete: so must we salt and season our prayers with teares,

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reares to make them fauourie and delight-
some to God.

Maners.

HE that with contrarie windes is tossed
hither and thither, neither compasseth
what he intended, he doth not saile much,
but is tossed much: so hee that hath long
liued, and hath not liued well, hee hath
not long liued, but hath beene long.
Seneca.

As the litle Bee seasing vpon al flowers,
bringeth that home which is profitable: so
a vertuous man doth extract from euerie
place, that which may make for the bette-
ring of his life. *Plut.*

As the leat draweth a straw vnto it, as
the Load-stone draweth iron, & the *Chry-
socola* golde: so euery man associateth
that man vnto himselfe, who is of like con-
ditions and maners.

As *Caneus* was made a man of a wo-
man: so some ill conditioned become bet-
ter manered. *Plut.*

Salt waters, that haue raine fal into them,
become sweeter then others: so they are
woont to be better, whom the influence of
the diuine grace doth change from a con-
trarie liuing, as *Paul* was.

Nature

Nature.

AS of the same Clay the shape of this beast, and that beast is formed, which beeing dissolued, is fit for some other figure: so Nature of the same matter dooth produce one generation, which beeing extinct, shee propagateth of it others and others. *Plut.*

As *Nilus* bringeth forth hol some fishes, and fruitfull plantes, so it engendreth the Crocodile and the Aspe: so Nature as shee is fruitfull in good things, so she bringeth forth something hurtfull. *idem.*

An Oxe is fit for the plough, a horse for the saddle, and a dog for hunting, as sayth *Pindarus*: so euery man ought to applie himselfe to that maner of liuing, which nature hath disposed him vnto. *idem.*

Moles haue their sight taken from them, but they haue their hearing well: so where Nature hath denied the valour of bodie, there she commonly bestoweth the vigor of minde. *Plin. lib. 10. cap. 69.*

As he that makes a ship or an house, can easily vnmake them againe: so that Nature can best dissolue a man, that framed him. *Cicero de Senectute.*

The second part of

As no honest man taketh it in ill part that a due debt is demaunded of him, or a thing that was left with him: so when Nature requireth againe what is her owne, wee ought not to spurne agaynst her, but willinglie yeelde vnto necessitie, *Philo, lib. de Abrahamo.*

It is naturall for the Vine to spreade, the more you seeke by Arte to alter it, the more in the ende you shall augment it; it is proper for the Palme tree to mount, the heauyer you loade it, the higher it sprowteth; though yron bee made soft with fire, it returneth to his hardnesse; though the Falcon bee reclaimed to the fist, shee retyreth to her haggardnesse; the Whelp of a Mastiffe will neuer bee taught to retriue the Partridge; so where the excellencie of Nature dooth beare sway, it is a very hard thing, or altogether impossible to alter it.

The fillie Mouse will by no maner of meanes bee tamed; the subtle Foxe may well bee beaten, but neuer broken from stealing his pray; if you pownde spices, they smell the sweeter; season the wood neuer so well, the Wine will taste of the Caske; plant and translate the Crabtree, where, and whensoever it please you, and

it will neuer beare sweete Apple: so where the force of Nature keepeth possession, it is hard to displace it. *Lily.*

As the stone *Abeston* being once made hot, will neuer bee made colde, and as fire cannot bee forced downward: so Nature will haue course after kinde.

As the Aethiope cannot chaunge his skinne, nor the Leopard alter his hewe; and as it is not possible to gather Grapes of Thornes, or Figges of Thistles: so it is to no purpose to force any thing to strue against Nature.

As in tilling of the ground and husbandrie, there is first chosen a firtile soile, then a cunning sower, then good seede: euen so we must compare Nature to the fat earth, the expert husbandman to the Schoolemaister, the fauulties and sciences to the pure feedes.

As the fertill soyle if it be neuer tilled doth waxe barren: so that which is most noble by nature, is made most vile by negligence.

As the Torch turned downwarde is extinguished with the selfe same waxe, which was the cause of his light: so Nature turned to vnkindnesse is quenched by those meanes it should be kindled, leauing
no

The second part of
no branch of loue, where is found no roote
of humanitie.

Newes:

AS Cookes wish for a plentiful breed of
cattell, and fishers of fishes: so busie
brained innouaters doe hunt after newes,
and innouation in states. *Plut.*

As we set vp meate from cats and dogs:
so we must take heed, what we speake be-
fore newes mongers, and insinuating in-
telligencers. *idem.*

As our bodies are more indangered in
the Spring, and in Autumne, by reason of
change: so all noueltie doth offende and
hurt the common wealth.

As change of meate, drinke and aire doth
offend, albeit it be into like, or into better:
so it is better still to retaine our old Princes
and Magistrates, then to gape for newe,
because all innouation is full of daunger
and disturbance.

As *Apion* called *Homer* from the dead,
for none other cause, but to knowe from
what parentage he was descended: so manie
take great paines, and bestowe much
cost, onely to heare newes, and knowe no-
uelties. *Plin. lib. 30. cap. 2.*

Recreation.

Recreation.

AS we see byrdes for procreation and profit sake make themselves nestes, & afterwards being freed from their labours freely to fly abroad, & take their pleasure: so our mindes being wearied with labour and busines do couet and delight to expatiate abroad being free from carke and care. *Cicero lib. 2. de Oratore.*

As an engrauer, that hath had his eies long fastened vppon his worke, and wearied, doth againe refresh them, by withdrawing them from their former intensiuenesse: so wee ought sometimes to recreate our mindes, and with certaine delights to refresh them; but let thy delights be such, as may be wholesome and profitable vnto thee. *Seneca lib. 2. epist. 59.*

As lande although sowed but euery other yeare, doth recompence that intermission by fruitfulnessse: so wit refreshed with a litle recreation, doth returne to studie with that alacritie and vigour of spirit, that it doth more in a shorter time, then before being dilled it would haue done in a longer. *Plinius lib. 18. cap. 16.*

As there are intercourses of sleepe and waking,

The second part of
waking, of night and day, of faire weather
and fowle, of warre and peace; so labours
are to be eased by disportes and recreati-
ons. *Plutarchus in Moralibus.*

As we vnloose the strings of a harpe or
a bowe, that we may the better stretch
and bende them againe; so the minde is
to berecreated with leasure, that it may
be made more fitte for labours. *Ibid.*

A wagoner doeth not alwaies holde
streight his raines, but doeth sometimes
loose them; so children are sometimes to
be refreshed, fauoured and cherished. *ibi-
dem.*

A bow that alwaies standes bended be-
comes the weaker: so a wit that is alwaies
toyled becomes duller.

As there is watching; so there is sleepe;
As there is warre: so is there peace; As
there is winter: so is there summer; As
there be māy working daies; so is there al-
so many holy daies.

We vnbend the bowe, that we may the
better bende it; we vnloose the harpe, that
wee may the sooner tune it; the bodie is
kept in health, as well with fasting as ea-
ting: so the minde is healed with ease, as
well as with labour.

Hippomanes ceased to run, when he had
gotten

gotten the goale; *Hercules* to labour when he had obtained the victorie; *Mercurie* to pipe when he had cast *Argus* in a slumber: so euery action hath his ende, and then we leaue to sweat, when we haue found the sweete.

The Ant though she toyle in summer, yet in winter she leaueth to trauaile; the Bee though she delight to sucke the fayre flower, yet is she at last cloyed with the honie; the Spider that weaueth the finest thread, ceaseth at the last, when she hath finished her web: so after earnest studie we are to recreate our wearied mindes.

Reprehension.

AS he is to blame that blameth *Nilus* for bringing forth the crocodile and the aspe, neuer remembring what fruitfulness it bringeth vnto *Egypt*: so is he to be reprehended that reprehendeth nature for bringing forth some fruitfull things, neuer calling to mind the innumerable good things she produceth. *Plut.*

Fables tell vs, that the haggas called *Lamia* were cleare sighted abroad, but when they came home they put their eies in a boxe, and sawe nothinge: so some

The second part of
are very cleare sighted to reprehend others, and are stone blind to espy any thing in themselves. *Idem.*

As they that haue no quiet at home, haue all their pleasure to be abroad: so a mind that vnto it selfe is guilty of villanie, abhorring it selfe doth feede with the malicious reprehension of others. *Idem.*

It is an easie matter to pull downe that another hath builded; but it is a very hard matter either to reedifie the same againe, or to build a better: so it is an easie matter to finde fault with another mans oration, but to speak after the same manner or better, it is not so easie. *Idem.*

When in Summer it thundereth more, then it lightneth, it portendeth great store of winde, as *Plinie* saith: so when one vehemently declareth against other mens vices, himselfe showing no integrity of liuing, it is a manifest signe of a minde more puffed vp with the wind of ambition, then endued with true godlinesse.

SORROW.

AS the ouen damp't vp hath the greatest heate; fire suppress't is most forcible; the streames stopt, either breake through
or

or ouerflowe : so sorrowes concealed as they are most passionate, so they are most peremptorie.

As a wise pilot in a calme doth expect a tempest : so in tranquillitie the minde is to be prepared for grieffe and sorow. *Plutarchus.*

As Phisicians in a vehement fluxe of phlegme doe not forthwith vse inwarde medicines, but first outwardly apply outward things, that may ripen the humour, and then they cure it : so in a newe greefe wee must be silent, till it growing more milde it may admit comfort. *Idem.*

We make those things sauourie by mixing sweete things with them, which by nature are bitter : so sadde and sorrowfull things by reason are to be allayed. *Idem.*

As flies doe rather choose to sitte vpon rough places, then vpon glasse or smooth places: so some doe forget pleasant things, and remember onely heauie and mæstiuè matters. *Idem.*

As the rose, the fairest of all flowers, doth spring of thornes: so of sorrowfull and sharpe laboures most pleasant fruite is gathered.

As wine mixt with vineger hath not the same sweetnesse : so sadnesse and heauines

The second part of
annexed to the holy spirit, hath not the
same pure and cleane praier. *Hermas sen*
Pastor.

As a boate is drowned by a tempest: so
the minde is delected by sorow. *Chrisost.*
Hom. 10, de pœnitentia.

As they that sayle ouer the vast ocean
sea, cannot be without sicknesse: so they
that liue in this worlde, cannot be with-
out sorow. *Idem, Hom. 67 ad pop. Antioch.*

As a moath doeth eate a garment: so
sorrow doth feede on the heart of man. *I-*
dem, epist. 8. ad Olympiam.

As the tenderest wood is most anoyed
of wormes: so the feeblest mindes are
most molested with sorow. *Basile hom. de*
gratiarum actione.

As clouds doe take from vs the bright-
nesse of the sunne: so sorrow doeth take
from vs the affability of speech. *Chrisost.*
hom. 6. ad pop. Antioch.

As certaine leauen apples haue a sowe-
rish sweetnesse, and some olde wines haue
a sweetish sowernesse: so both our sorrow
must be ioyfull, and our ioy must be sor-
rowfull.

As there be two colours, red and blew
in one rainebow: so there must be two af-
fections, ioy and sorrow in one heart.

Praise

Praise:

As they that giue niggardly, seeme to haue but a little: so he that sparingly or vnwillingly praiseth another, seemeth to hunger & thirst after his owne praise. *Plut.*

If thy fielde could be made fertill with praising, it were no lesse to be praised, then plowed or manured: so if thy friende can be made better with praising, it is expedient sometimes to praise him: but if he cannot, to what ende is vnprofitable soothing? *Idem*

We ought not to tickle them, that are inclined to laughter: so we ought not to praise them, that are greedy of glory, *Idem.*

As euery crowne doth not become euery conquerour: so all praise doth not fitte euery man. *Idem.*

A Peacocke doeth not spread his taile except hee be praised: so many doe not shewe what is within them, till they bee commended. *Plin. libr. decimo cap. 20.*

As another mans tickle and touch doth more vehemently procure laughter, then our owne: so is it a better decorum to be

The second part of
praised by others, then by those that are of
our owne affinitie and familiaritie.

Praisers of them selues.

They that woulde not be troublesome
nor griuous to sore and bleared eies,
doe shadow the brightnesse of the sunne
from them : so some among their owne
commendations doe mingle a little dis-
praise, that they may auoide enuie, *Plu-
tarchus.*

They that are hunger-starued for lacke
of foode eate their owne flesh : so some,
thirsting after praise and glory, when they
want others to praise them, commend
themselues. *Idem.*

As we are commanded either altoge-
ther to keepe out of a pestilent place, or if
we be in it, to behaue our selues very cir-
cumspectly : so we must not at all praise
our selues, or if we doe, it must be done
very warily and cautelously. *Idem.*

The Cocke being conqueror, presently
testifieth his victorie by crowing : so some
do boast of their owne exploits, and be-
come the ridiculous heralds of their owne
praises

praises. *Plinius lib. 8. cap. 33.*

The Tongue:

AS it is hard to hinder and hold in an vnbroken & vnbridled colt foming and chafing in the middest of his race: so it is much more difficult to restraine an unruly and a malicious tongue.

As the Northwinde driueth awaie the raine: so doth an angry countenance the flaundering tongue. For as Saint *Hierome* saith: An arrow shot from a bow sticketh not in the harde rocke, but with violence reboundeth backe againe, & hurteth him, that shot it.

As he doth ill that fireth an house; and he also, that when he may quench it, doth not; and much more he, that comming to the flame, warmeth himselfe by it: so hee doth ill that speaketh ill of another; and he also, that doth not stay a flāderous tongue, when he may, but much more hee, that taketh an occasion by a detracters words, to spit forth more poison of defamation.

Euen as saylers are wont to haue all dangerous places noted and decyphered in their Maps, by which their ships might be endaungered and hazarded; that they
may

The second part of
may auoide them: so the seruant of God
ought to haue all kind of corrupt speeches
noted and set downe, that he may not be
endangered by them.

As riuers haue bankes, that they may not
ouerflow: so reason is to be the stay of the
tongue, that it may not run counter.

As vn lucky howling night-rauens doe
enuie the rest of man, by disquieting him
with their nightly ill-sounding moane: so
a virulent and venemous tongue doeth
alwaies disperse something abroad, that
may disturbe the concord of men. *Plin. lib.*
11. cap. 25.

As a bridle doth direct a horse: so reason
should rule the tongue.

As if a Romane shoulde be iudge, hee
coule not perceiue thy reasons except
thou didst speake latine: so Christ doeth
neither heare nor attende thee, excepte
thou speakest in his tongue. *Chrisost. hom.*
76. in Matth.

As one sparke doth make a great fire: so
an ill tongue doeth procure great enmity:
Idem hom. 9. operis imperfecti.

An ill tongue is cōpared to a sharp rasor; to
bow and arrowes; and to serpents. To a
sharpe rasor, which shaueth the haifes, he
not feeling that is shaued. To bow and ar-
rowes,

rowes, which are sent from far, and wound the absent. To serpents, which bite priuily, and leaue poyson in the wound.

As a parrat is knowne by speaking like a man :so wee are knowen to be Apostolicall, if wee speake like the Apostles, and Angelicall, if wee speake like Angels.

Chrysostum hom. 26. ad populum Antiochenum.

Contrarietic.

AS lime is heated by water : so cōtrarieties doe moue some.

As heate is allayed by cold : so choler is allayed by phlegme.

The precious stone *Anthracites* a kind of carbuncle, being cast into the fire, looks as if it were deade, but being drowned in the water, it shineth like sparkes of fire : so contraries doe moue some ; if thou prickest them forwardes, they are the more backwardes ; if thou disswadest them, they are more enkindled ; they become enemies to thē that deserue well, and friends to them, that merit ill.

As wine doth make some dul, and some quick-spirited, some dumme, and others talkatiue according to the disposition of
their

The second part of
their bodies : so the same foolishnesse, and
ignorance of the truth, doth stir vp some to
couetousnesse, and others vnto pleasures.

As the sun doth harden clay, and soften
waxe : so the same speach spoken of the
same man, doth worke remorse in one, and
obstinacy in another.

As a blacke ground doth best beseeme
a white counterfet, and *Venus* according
to the iudgement of *Mars*, was then most
amiable when she sate close by *Vulcane*; so
contraries being opposed one against ano-
ther, do manifest theselues more euidently.

As the Laurell is greenest in the foulest
winter : so the lime is hottest in the coldest
water.

As the glow-worme shineth brightest
when the night is darkest : so the Swanne
singeth sweetest when his death is neere.

As out of one and the selfe same roote,
commeth as well the wilde Oliue, as the
sweete ; and as the Palme Persian Fig tree
beareth as wel Apples as Figs; so a mother
thrusteth sometimes into the world at one
time, the blossoms of grauity and lightnes.

As the breath of the Lion ingendereth
as well the serpent as the Ant ; and as the
selfe same dewe forceth the earth to yeeld
both the Darnell and wheate ; and as the
Easterly

Easterly winde maketh the blossomes to blast, and the buds to grow: so one wombe many times nourisheth contrary wits, and one milke diuerse maners, as *Amphion* and *Zetis*; *Titus* and *Domitian*, *Boleslaus* and *Vuenceslaus*, &c.

As the Vine and the Cabbish, the Oake and the Oliue tree: so the serpent and the Ash-tree, the Iron and *Theamides*, can by no meanes agree together.

Cunctation.

THe whelpes of Lions are borne ill fashioned, they moue themselves when they are two moneths olde, but scarcely go at sixe moneths: so those things that are to become excellent do growe by leasure, and are perfited by little and little.

Choyse.

THe water of the sea is vnprofitable to drinke, but it nourisheth fishes, and is seruiceable for saylers: so we must excerpe & extract whatsoeuer commodity is in any thing. *Plur.*

As it is a goodly thing to haue sayled and trauelled by many cities, but it is expedient

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dient to inhabit & dwel in one of the best:
so many thinges are to be known, but the
best thinges are to be followed and kept.
Idem.

Glorie.

WHen the Sun-beames are perpendi-
cular ouer a mans head, they either
altogether take awaie his shadowe, or
make it verie little: so exceeding great
glory doth quite extinguish enuie. *Plu-
tarchus.*

As a smoake, great at the first, doth
soone vanish; so doth glory falsely gotten,
Idem.

As that fire doth make no smoake, that
presently breaketh into a flame: so neither
is that glory subiect to enuy, that presently
shineth forth, but enuy attends them, that
rise by degrees. *idem.*

As a shadow waiteth vpon vs, whether
we wil or no; so glory followeth vertue, al-
beit she fly from it. *Seneca.*

As they that are distempered by sick-
nesse, do abhor the pleasantest meates: so
filthie fellowes neuer tasting of true glory,
doe neuer seeke after it. *Cicero Philip.pr.*

As it is leuity, to hunt after vaine
glorie:

glorie: so it is foolishnesse to put from vs true and deserued glorie. *Idem in Pisonem.*

The shadowe sometimes goeth before, and sometimes commeth behinde; so sometimes glory commeth before, that we may see it, and somtimes it commeth after vs, but that is greater, which commeth after, & then, when enuy is husht; for whilst *Democritus* raged, *Socrates* could scarce lie be heard of: *Rome* honoured not *Cato*, till she had lost him: *Rutilius* his innocency had not beene diuulged, if hee had not beene iniured. *Seneca epist. 80.*

The auncient Sapiences called glorie a Crocodile. For as a Crocodile doeth followe a man flying him, and flieth from him that followes him: so glory doth flie from them that desire it, and doth follow them, that flie it. *Albertus Nouicampianus.*

As hee that is cloathed with silke and purple, wil not haue a durty cloake put on him: so holy men cloathed with excellent vertues, should not couer themselves with humane glory. *Dorotheus De humilitate, doctrina. 2.*

Vaine

The second part of

Vaine Glory.

AS moathes do eate out a garment : so
vaine glorie hath eaten out manie
mens possessions. *Chrisostom, homil. 42. in
Genesin.*

As drunkenesse obscureth reason : so
vaine glory corrupteth discretion. *Idem.
hom. 2. in Ioan.*

As we despise earthly riches, when wee
hope for heauenly possessions : so we con-
temne the vaine glory of this life, when we
perswade our selues of celestial glory. *Idem
hom. 28. in Ioan.*

As a profane woman doth set her selfe
to sale to euery body : so doe they that are
giuen ouer vnto vain glory. *Idem hom. 17.
in epist. ad Rom.*

As nightes succeed daies, and winters
summers : so griefe and heauines followes
vain glory & pleasure, either in this world,
or in the worlde to come. *Maximus lib. 2.
de charitate.*

As the Pismyre eateth the endes of the
corne, shee hath gathered, that it may not
sproute nor grow : so vaine glory nippeth
all our good parts in the head, *Climacus de
inanis vite fuga.*

As Iuie embracing a tree withereth the roote : so vainglorie corrupteth the roote of true vertue, if it spring vp by it. *Nilus oration. 7. aduersus vitia, & S. Isaias abbas oratione 16.*

As the winde carieth away the print of thy foote steppe paced in sand or dust: so vainglorie vtterly taketh away the vertue and rewarde of an almes deed. *ibidem.*

As the flower flourisheth to day, and to morrowe is withered: so dooth humane glorie. *Isidorus Clarus oratione 105. tome secundo.*

As a shadowe hath no footing: so neither hath vainglorie. *Henricus de Hassia in Soliloquio anima.*

The tract of a ship is not discerned in the sea: so neither the glory of man hath any biding in the world. *ibiaem.*

As the wind pufs vp the waues: so vaine glory pufs vp vaine men.

As an Ass is not to be preferred before a horse, albeit he bee decked with golden trappings: so no man is to be vainglorious and proude for externall acontrements, and outward habiliments, seeing that the Elephant excelleth him in hugenessse, the Lion in courage, the Nightingale in singing, the Peacocke in beautie, Bees in

Aa

cunning,

The second part of
cunning, the Spider in weauing, the Hare
in swiftnesse, the Eagle in sight, the Asse in
hearing, and the Dogge in smelling.
Isidorus oratione de humilitate tomo primo.

As the little Worme *Teredo*, that ea-
teth woodde, in the night shyneth, and
maketh a crackeling, but in the day time
is knowne to bee a Worme, and putrifac-
tion: so also Vaine-glorie shyneth and gli-
stereth with great pompe in the night of
this worlde to weake and dimme eyes,
which cannot iudge but by outwarde ap-
pearances; but when that cleare & bright
day of iudgement shall come, wherein
God shall reueale the darkest and obscu-
rest things of our soules, and shall manifest
the secret counsels of our harts, then those
that seemed happy and glorious, shall bee
knowne to be filthie and vile, and without
any hope of saluation. *Lodouicus Grana-*
zensis in lib. de septem Meditationibus, Me-
ditatione quinta.

Braggers:

They that are hungrie, are more prouo-
ked with appetite, if they see others
eate: so braggers are more inflamed with
glory, whē they heare others extolled. *Plu.*

As

As many riualls snarle about one loue: so they iar that affect glorie and praise by one thing. *idem.*

As a *Chamaleon* is fedd with none o-ther nourishment, then with the ayre, and therefore shee is alwayes gaping: so po- pular applause dooth nourish some, nei- ther doe they gape after any other thing but vaine praise and glorie. As in times past *Herostratus* and *Manlius Capitolinus* did: and in our age *Peter Shakerlye* of *Paules*, and *Monarcho* that liued about the Court.

As the Moone is sometimes big, some- times small, and sometimes is not seene at all, neuer continuing in one estate: so Braggers that place their prayse in Pa- rasites mouthes, are sometimes extol- led, as great personages, and sometimes depressed, as base pelants, and sometimes they are no bodie, and sometimes some bodie, as it pleaseth their slipperie tongues to make them. *Bernardus sermone de Na- tuitate Ioan. Baptista.*

Gratitude.

AS we do not grudge to giue the pawns backe, when the goods are restored: so

The second part of
let vs not grudge to restore and repay
thanks to God, for the benefites that
hee bestowes vpon vs. *Plutarchus in Mor-*
ralibus.

As wee repay Vsurers their money
with gaine: so let vs repay both God and
man, *Seneca.*

As Beanes and Lupines do not make
the ground leane where they growe,
but doe fatte it: so a gratefull man doth
make his estate the better of whome hee
hath receyued a benefite, and rendereth
as good as he receyued, *Plin. lib. 18. cap. 14*
& cap. 12. eodem lib.

A learned man is learned albeit hee
holde his peace; a valiaunt man is vali-
ant, albeit hee holde his handes; a good
Pylot is skilfull, albeit he bee on drie land,
because they are men of perfect skill,
and nothing is wanting vnto them, but
opportunitie to shewe it: so is hee also a
gratefull man, that is onelye willing to
requite and regraciate, albeit hee hath
none other witnes of it, but his owne kind
and thankfull minde. *Seneca de benefic.*
lib. 4. cap. 21.

As our Auncestours haue left theyr
learned wrytinges vnto vs their posteritie:
so wee should not onely bee gratefull to
one

one age. *idem. cap. 30.*

As glorie dooth rather followe them,
that flie it : so the fruit of a benefite is more
gratefully repayed vnto them, that doe
not expect it. *Idem lib. 5. de benefic.*

As it is meete that wee pardon them,
that vnwittingly haue offended : so they
are not to bee repayed thanks that haue
benefited vs of necessitie. *Cicero libro. 1. de
inuentione.*

As fertill fields doe render more, then
they receyued : so should a gratefull man
in repaying of thanks. *Hesiodus, & Cicero
lib. 2. Offic.*

Ingratitude

AS Swine eating Acornes vnder an oke,
neuer looke vp that they may seee from
whence they come : so vngratefull men
receyuing benefites from God, neuer
cast vp their eyes to heauen to giue him
thanks. *Lodouicus Granatensis lib. 1. Ducis
peccatorum.*

As hee is exceeding vngracious, that
hauing receyued large and ample giftes of
the King, which then forthwith multered vp
in his armie, and setteth vpon the King : so is

The second part of
that man most vngratefull, that with those
same benefites which God hath bestowed
vpon him, moueth warre, and setteth him
selfe agaynst him, *ibidem.*

As it is a wickednesse intollerable, if
a married woman should giue all her ou-
ches, tablets, rings, chaines, earerings, and
bracelets, which her husbände gaue her,
that shee might bee beautified with them,
and so please him, to an adulterer, that she
may allure him to her loue: so it is ingra-
titude vsufferable, if man spende and con-
sume his fortitude, strength, health, and
riches, which God hath giuen him to
glorifie and honour him withall, vpon euil
workes, and most filthie and dishonest ac-
tions. *ibidem.*

As Iuy cleauing to the boughes of trees,
is rayfed aloft through the helpe of ano-
ther: so base pesants mounting aloft thro-
rough the countenance of mightie men
become a meanes to strangle them of who
they were promoted. *Plut. in Moralibus.*

The stone *Siphnius* being heated, in oyle
waxeth hard, otherwise it is very soft: so
some are made worse by benefites.

As hee is an ill father that giues his
daughter to a diuorced man; as hee is an ill
householder that commits his goods to
spendthrift

spendthrift; as he doates that leaues his son to a couetous Gardian: so is he an ill benefactor, that bestowes his benefites vpon thanklesse persons. *Seneca lib. quarto de ben. cap. 27.*

As that seruant is exceeding vngracious, that hauing receiued kindnesse of his master for his ill deedes, if hee repay ingratitude: so is that man exceeding faultie, that for all his misdeedes doone against God, receiueth benefites, & yet remaineth thanklesse. *Basilus in 2. ad Timoth. hom. 5.*

As a husband louing his wife tenderlie (to make his affection knowne vnto her, bestowing vpon her manie great presents of golde and costlie iewels) is verie heauie if shee dissemble the giftes which hee hath bestowed vpon her, and say shee hath purchased them by her owne money: so God can in no wise bee pleased with vs, if wee will conceale, or else attribute to our selues, the graces which he hath bestowed vpon vs, which he would haue to be testimonies, tokens and demonstrations of the inuiolable loue and fidelitie that he beareth vnto vs.

As *Alexander Phrygius*, who of Poets is commonly called *Paris*, was ingratefull to *Menelaus*, and to the King of *Sydon*,

The second part of
who had giuen him friendlie entertain-
ment, as *Dictys Cretensis* writeth in his
first Booke *de Bello Troiano*, in stealing a-
way the ones wife, and treacherously kil-
ling the other: so *M.* and *D. Brutus*, *C.*
Cassius, *Cn. Domitius*, *C. Trebonius*, *Q. Tul-*
lius Cimber, the two *Seruili*, *Casca Hala*,
and manye others, were verie vnthank-
full to *Iulius Cesar*, who slue him with
three and twentie woundes in the Senate
house, albeit hee had latelye pardoned
them for their fighting agaynst him on
Pompeyes side, as sayeth *Appian* in his
seconde Booke of the *Romane* ciuill
warres.

As the *Romanes* suffered *P. Scipio*
Aphricanus the first, who defended them
from so many perils, most miserablie to die
in *Lynternum*: so the second *Scipio Aemi-*
lianus Aphricanus for all that he subdued
Carthage, and *Numantia*, which refused to
become tributaries to the *Romans*, found
in *Rome* a murtherer, but not a reuenger.

As the *Athenians* were ingratefull to
Theseus and *Solon*: so were the *Lacedemo-*
nians vnto *Lycurgus*.

As *Synon* was vnthankfull to the *Troians*:
so was *Zopyrus* vnto the *Babylonians*.

As the *Romanes* were ingratefull to *M.*
Furius

Furius Camillus: so was *Ptolomeus Dionisius* king of Egypt vnto *Pompey*.

As the *Athenians* were very vnthankfull to their famous Captaine *Miltiades*, in casting him into prison, and suffering him there to die, who had freed them from the *Persians* in the expedition of *Darius*: so was *Valentinianus Caesar* verie ingratefull to that valiaunt Captaine *Aecius*, whome he commaunded to be slaine, and *Iustinianus* vnto that renowned Captaine *Bellisarius* in commaunding his eyes to bee pluckt out, in banishing him, and forcing him to beg his breade, who had deliuered the Romane Empire from the sauage cruelty of barbarous nations, who ouercame the *Persians* in the Easte, the *Vandales* in *Aphrica*, and the *Gothes* in *Italie*.

As *M. T. Cicero* was slaine of *Pompius*, whome hee had saued from the gallowes: so *Leo* the Emperour was depriued both of life and honor of *Michael Thrauslus*, vpon whome he had bestowed many dignities.

Plynie sayth that the colte of an Asse, when hee hath filled his belly, turneth his heeles against the damme, and kicketh her: so many ingratefull men hauing receiued

The second part of
receiued blessings from God, and benefits
from man, do spurne against the one and
contemne the other.

He that nourisheth a serpent, nourisheth
his own bane : so hee that bestoweth a be-
nefit vpon an vnthankful person, may per-
haps arme an enemy against himself. *Plut.*
in Moralibus.

He that anointeth a deade carcasse with
precious oyntment looseth it : so hee that
bestoweth a benefit vppon one ingrateful,
casteth it away. *ibidem.*

As dogges haue beene so mindfull of
their maisters benefits, that they haue dy-
ed by their slaine bodyes, and some of
them haue detected the murderers, and
brought them to execution: so men should
much more bee mindfull of good turnes,
and requite them with thankfulness and
all possible recompence. *Basilus homil. 9.*
Exameron.

Chiding.

AS the wounde of *Telephus* was healed
with the same speare that made it : so
the wound of chiding is to bee healed of
him, that made it. *Plut. in Moral.*

As a good Phisition had rather heale a
disease

disease by sleepe and diet, then by *Scammony* or *Castoreum*: so a friend, a father and a schoolemaister do more endeuer to correct by praise, then by chiding, if so it may be. *ibidem*.

As a salve not being applied to the right place, doth grieue without fruit: so doth chiding beeing not vsed, as it ought. *Ibidem*.

As sharpe medicines, but necessary, doe ease the sicke, but offende and infect the sounde: so sharpe reprehension doth cure vice, but offende honest men. *ibidem*.

As a Phisition when hee hath made incision and cauterization, doth not presently leaue his patient, but applieth vnto him lenitiue and gentle salues: so they that haue sharpelie rebuked, ought by milde and gentle speeches, to mitigate the bitternesse of the former reprehension. *Ibidem*.

As an Image maker doeth first with strokes cut his stone, and afterwarde polish and smooth it: so a friende doth mitigate his chiding with gentle and pleasing speech. *ibidem*.

Phisitions in bitter medicines do mingle some sweet thinges, that they may allure their patient to take them: so parentes ought

The second part of
ought to assuage the sharpenes of reprehension with milder words. *ibidem.*

Some precious stones beeing steeped in vineger doe waxe bright, and some being boiled in hony: so bitter reprehension doth better some, but milder admonition doth better fit others.

If thou takest sparingly of the hearbe *Elleborum*, it doth more offende, because it doeth sticke to the bowels, and infect the bodie, but if thou takest greater quantitie of it, it doth passe thorowe thee more speedilie, and so doth lesse harme thee: so thy friende is not to bee chidden, except with that vehemency, that may free his minde from vice; for a lighter expostulation doth greeue friendship to no purpose. *Plinius lib 25. cap. 5. in fin.*

Wholsome hearbes do loose their virtue by often vsing them: so often admonition doth not amende him, who is accustomed to daily chiding.

As cold doth make and take away kibes and chilblaines: so the speach of a chiding friende doth cure that grieve it procured. *Erasmus.*

As they that are forced to vse incision, had rather cut with brasse, then with iron, because by this means the wound is more curable:

curable; so he that is constrained to chide anie man, ought so to moderate his speech, that it may haue mingled with it some secret cure.

As the Phisitian by mingling bitter poysons with sweet licor, bringeth health to the bodie: so the Father with sharpe rebukes, seasoned with louing lookes, causeth a redresse and amendment in the childe.

The fairest Iennet is ruled as well with the wand, as with the spur: so the wildest child, is as soone corrected with a worde, as with a weapon.

Affliction.

AS in one and the selfe same fire both the golde is made bright and shining, and the wood is burnt and consumed: so by the fire of affliction the righteous is made more beautifull, as gold; but the vn-righteous as drie & vnfruitfull wood is turned into coales and ashes. *Lodon. Granat. lib. 1. Ducis Peccatorum.*

Vnder the same flaile, the huskes are diminished and broken, but the graine purged and purified: neither therefore is the mother

The second part of
mother or lees confounded with the oyle,
because they are pressed and troden vnder
the same presse or planke: so one, and the
selfe same weight pressing the good and
the bad, doth trie, purifie and purge the
good; but doth damnifie, consume & wast
the bad. *ibidem.*

As the sea cannot be without waues and
billowes: so this life cannot be without tri-
bulation and temptation.

As children, when they are feared or
daunted, forthwith run to the bosome and
lap of their father: so should wee haue re-
course to GOD our Father in the time
of tribulation. *Stella De contemptu mundi.*

As no man calleth a chirurgion to the
house of a sounde man, but to the house of
him that is wounded: so God commonly
sendeth not his spirit, who is called the co-
forter, to their houses, that enioy vaine ioy
and comfort, but to the houses of them,
that bee desolate and afflicted for his loue.
Ibidem.

As the poorer sort haue more right and
title, then rich men, to craue aide and re-
leeve at places of hospitality succor and: so
he that is more afflicted & troubled, hath
iuster cause to desire aide and helpe at the
bounty of the diuine mercy, *Lod. Granat.*

lib.

lib. de Deuotione.

As a good housholder giueth to his sick seruant more dainty meates, then hee doth to the rest, not because he is worthier then the rest, but because hee is weaker, and in greater need: so the gracious God of heauen dealeth with those, that bee afflicted and in need. *ibidem.*

Euen as a purging medicine, although bitter, is no lesse profitable, the other meat although it bee pleasant: so affliction, although sowre, is sometimes no lesse necessary, then fauour, although it be sweet. *ibidem.*

As it doth no lesse profit the sick to eat with loathing and abhorring, then it doth the sound to feede with appetite and stomach: so it doth no lesse profit vs sometime to be fed with the bread of affliction, then it doth to bee cheared vp with the dainties of prosperity. *ibidem.*

As a wise pilot in a calme doth expect a storme: so in prosperity the mind is to bee prepared for aduersity.

They that in a storme flie for succor vnder a tree, when it is past going away doe pull down the boughs: so in affliction we vse the helpe of some, whom in prosperity we afflict by enuy.

As

The second part of

As in the midst of winter the byrdes *alcyones* doe enioy great calmnes, whereby others are also benefited: so when fortune doth most rage, then the godly do especially enioy tranquillitie of mind, which they also make others partakers of.

Prosperity.

As that stage-player is not the happier, that by representation seemeth a king or an Emperor: so that man is not the happier, by the giftes of fortune, that being esteemed as hee is in himselfe, is no bodie, *Seneca.*

As too much rankenesse breaketh the stalkes of corne: so too much prosperitie vndoeth mens minds. *Seneca.*

As health in the higest perfection, as saith *Hippocrates*, is dangerous: so in great prosperitie disastrous haps are to bee feared. *Plutarch.*

As he that is diseased with the drop-sie, the more he drinkes, the more he increaseth his disease: so a man the more he surfets in his prosperitie, the more dangerous is his estate. *Chrysost. concione 3. de Lazaro.*

As the hand is one, whether it be extended

ded abroade, or contracted together: so a man should be alwaies one, whether he be in prosperity or aduersity. *August. serm. de prudentia ad Eremitas.*

As Hawkes are lost by soaring too high: so they that by prosperitie are caried aloft, doe most what loose themselves. *Hector. Pintus in cap. 17. Ezechiel.*

When the sunne enlightheth one hemisphere, another hemisphere is full of darknesse: so when prosperitie fawneth vpon one, aduersitie frowneth vpon another. *Idem in cap. 26.*

The voice so long as it is vttering, because manie things concurre to the articulating of it, as the teeth, the tongue, the throat, the pallate, and the lippes, seemeth to bee a thing existing and solide, but beeing looked into, it is nothing else but an emptie sounde: so the great men of this worlde, liuing in prosperitie, so long as they breath, because many things concurre, which seeme to dignifie them, as riches, power, and honour, they are deemed great and mightie potentates, but being intombed in a sepulcher, then they are forthwith known to bee nothing, but dust and ashes. *Ibidem.*

As the Moone doth suffer no eclipse,
 B b but

The second part of

but when it is in the full: so then commonly the image of God is eclipsed in man, when hee is full of riches and prosperitie. *Idem in cap. 40.*

As the Moone, when it is in the full, is furthest from the Sun: so many that flowe in riches, and are full of prosperity are furthest from God. *Ibidem.*

Braunches too heauy loaden, are broken; and too much fecundity commeth not vnto maturity: so too much prosperity destroyeth the possessor. *Seneca epist. 39.*

As they that saile with a prosperous wind haue instruments, which they vse against a storme: so they that are wise in prosperity, should prepare themselves against aduersity. *Stobaeus. sermo. 1. de Prudentia.*

As they that haue the falling sicknesse, are taken with a cold & with a swimming of the braine: so if a little fortune lift vp an vnlearned man, he presently sheweth himselfe, what he is. *Plut. in Moralibus.*

As a good fire is a good ornament to a house in cold weather, as *Homer* saide: so prosperity is much more pleasant, if it be beautified by the vertues of the minde. *ibidem.*

As they that haue fierce horses, doe deliuer the vnto horse breakers, to make the more

more taine : so men being puffed vp with prosperitie, are to be taught howe variable fortune is, and how weake the estate of humaine frailty, that they may bee made more moderate, and sober minded. *Scipionis Maioris dictum est apud Plutarchum.*

As Iuy kils trees with embracing : so prosperous fortune doth destroy and strangle, whilst it flattereth and fawneth. *Plinius lib. 16. cap. 35.*

As trees forthwith die, when they are fruitfull beyond their wont : so fortune being prosperous and fauoring beyonde custome, doth often intimate that ruine is at hand. *Erasmus in Similibus.*

As it often happeneth, that in very faire weather a storme doth arise : so in prosperity many times a suddaine disturbance of things doth grow. *ibidem.*

As beanes breede windinesse in the belly, and raise fumes in the head : so temporall prosperity bringeth the windinesse of puffing pride, and breedeth the fume of vaine glory. *F. Ioannes a S. Gemignano lib. 3. de vegetabilib. & plant. cap. 64.*

B b 2.

Tribulation

The second part of
Tribulation.

AS rayne falling vppon the earth, doth fructifie the corne: so tribulation entering into the soule, doth stirre vp a desire vnto God. *Chrisostom. hom. 14. ex varijs in Matthaeum locis.*

As golde is not hurte in the furnace: so tribulation and aduersitie doeth not hurte a constant soule, but bringeth forth patience, and cutteth awaie slothfulnesse. *Ibidem.*

As a flaile beateth the chaffe from the corne: so tribulation driueth sensuall and carnal delight from the soule. *ibidem.*

As the goldsmith doth not take his gold out of the fire, till he see it purified from the drosse: so God doth not take vs out of the cloude of tribulation, till hee see vs mundified and cleansed from the drosse of our corruption. *Idem Homil. 4. ad pop. Antioch.*

As it is sometimes day and sometimes night, sometimes summer, and sometime winter: so sometimes wee haue tribulation, sometimes consolation, sometimes heauines, sometimes happines. *Idem hom. 63.*

As fire maketh the gold to shine, & the chaffe to smoake: so tribulation and aduersitie purifieth the good, but polluteth and damnifieth the wicked. *August. lib. 1. de ciuitate Dei. cap. 8.*

As the grape is not wine, nor the oliue oyle before they be pressed: so men do not put off their carnall desires, to bee made pure wine for the Lordes drinking, nor sweet oile for an incense vnto his nostrils, before they bee broken in the presse of tribulation. *Idem in Psal. 83.*

As spice when it is powned, doth shewe what sinell it hath: so holy men in tribulations do shewe what vertue they haue. *Greg. lib. 1. moral. cap. 4.*

Fire kept down by blowing, encreaseeth: so doe good men increase in vertue and religion beeing held downe by tribulation. *Idem epist. 27.*

The Phisition letteth that sicke man haue what hee will, of whose recouerie hee despayreth; but hee restraineth him, of whome hee hath hope, from manie things: so God troubleth and afflicteth them whom he loueth. *Idiota cap. 11. contemplationum.*

Those medicines are commonly best, that are the bitterest: so tribulation albeit it

The second part of
be bitter to the flesh, yet it is profitable &
wholſome to the ſoule. *ibidem. cap. 14.*

Griefe compelleth vs to ſeeke remedy:
ſo tribulation cauſeth vs to ſeeke comfort
at the hands of God. *ibidem. cap. 16.*

It is written y in the building of the tem-
ple all the ſtones were hewed with axes
and hammers: ſo the liuely ſtones that are
to build the celeftiall Ieruſalem muſt bee
poliſhed with diuerſe ſtrokes and beatings
ibidem. cap. 19.

As golde caſt into water doth neither
loose his color, nor his price, but being caſt
into fire is made more ſplendent and pure:
ſo a righteous man doth not loose his ver-
tue in the water of proſperity, but in the
fire of calamity is made more glorious &
ſhining, when as the wicked are like vnto
clay, that is diſſolued in water, and hard-
ned in fire. *Hector Pintus in cap. 37. Eze-
chiel.*

As a ſhowre falling into the ſea ſeemeth
to adde nothing to it: ſo diſaſterous for-
tune doth nothing hurt a wiſe man. *Seneca
de conſolatione. cap. 16.*

As Peter walked vpon the waters by
faith: ſo the holy Saintes walke through
the flouds of tribulations by faith. *F. Ioan-
nes a S. Geminiano lib. 1. de calo & elemen-*

tis cap. 49.

As blacke leade is often founde in the vaines of the earth with gold and siluer: so greuous tribulations are often borne of the saints with great ioy. *idem lib. 2. de Metallis & lapidibus cap. 38.*

Debt:

AS we giue money to haue a hande or a foote cut off, if they bee putrified and corrupted: so house and housholde are to be made away, that wee may discharge our selues from debt, and so become free men. *Plutarchus.*

As a horse once broken to carry one rider, carieth one after another: so they that once fall into debt, still fall in further and further. *idem.*

Cholericke men that doe not purge themselves in time, doe fall into greater inconueniences: so they that suffer their debtes to encrease, afterwards abide the greater calamitie. *idem.*

The fish *Polypus*, whatsoeuer hee catcheth in his clawes, hee holdeth it fast: so many when they haue gotten other mens

Bb 4.

mony

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money into their handes, doe very hardly
part from it. *Plin.lib.9.cap.29.*

Defence.

THe serpent *Amphisbena* hath a heade
at both endes, and doth vse both endes
as a tayle: so some do defend themselues
nowe this waie, nowe that waie; when
they thinke it commodious they flie to
the liberty of the church, & when it makes
for them, they shrowde themselues by the
countenances of Princes.

Custome.

AShe that driueth a naile into a post, fa-
steneth it at the first stroake y he giueth
with his mallet, but more firmly at the
second, but so fast at the thirde, that it can
hardly bee pulled out againe, and the oft-
ner that hee knocketh it, the faster it stic-
keth, & is pulled out againe with the grea-
ter difficulty: so custome in sinning doth so
deepelie driue vice into our soules, as it
were with a great mallet, and there it stic-
keth so fast, that scarcely any thing may be
founde, by which it may bee haled and
pulled

pulled out. *Lodo. Granat. li. 1. Ducis peccat.*

As he that in the morning is not able to passe over the foord, when as yet the water is lowe, shall bee much lesse able to passe over it at night, when the bankes are full, and the riuer swelleth like the flouds and tydes of the sea : so hee that in the beginning is not able to sway the rule of his peruerse affections, shall much lesse bee able to tame them, when they are accustomed in any violent proceeding.

ibidem.

As he that is not able to pull vp a plant newly rooted, is lesse able to doe it, when it hath taken deepe rooting : so hee that is not able to pull vp the root of vices lately planted, shall be much lesse able when they haue taken profound rooting, and through custome sticke faster in the soule.

Idem. lib. 2. Ducis peccatorum.

As he that is indangered with a long and a pernicious disease, seldome so cometh to his former health, that not some relicks of the disease remaine in his bodie : so the custome and diuturnitie of sinne, is seldom healed and cured without some relicks remaining. *ibidem.*

Euen as it is verie hard to withdrawe a great riuer from his naturall course, which
by

The second part of
by many yeares it hath beene accustomed
to, to another currēt: so also it is very hard
that a man should change his life, which
many yeares he hath led, and should assume
another. *Lodo. Gran. li. de deuot.*

As the habit to think alwayes euil things,
doth so bind a man, that he can not thinke
of good things: so on the other side the vse
and custom of good things doth so change
a man, that he thinketh not on euil things.
ibidem.

As Rachell when she went out of her
Countrey, tooke away with her the Idols
of her fathers house: so they that haue ac-
customed themselues to any thing, albeit
they leaue it, yet some reliques will remain
with them. *Stella de contemptu mundi.*

As a man speaketh that idiome and dia-
lect of speach, which he hath alwaies vsed:
so it is in the customarie frequentation of
any other thing. *Ibidem.*

As fire the more fewell it taketh holde
of, burneth more extremely: so the nature
of sinne the longer it continueth, the fur-
ther it spreadeth, and becommeth more
vntained. *Chrysost. contra Gentiles & hom.*
22. ad pop. Antioche.

As he that is conuersant among sweete
odors, doth a good while after smel of the:
so

so a minde that hath beene accustomed to honestie, dooth long after retaine some sparkes of it. *Plur.*

They that haue long beene bound in fetters, when they are loosed, doe yet halt, neither can they on a suddaine go perfectly: so they that haue beene long accustomed vnto vices, when they forsake them, doe retaine certaine reliques of them. *idem.*

As a blemish that hath been long growing, and taken deepe rooting, is hardly taken away: so inueterate vices are hardlie corrected. *idem.*

As a Booke diuerse times blotted in one place is not easily made cleane: so the minde that often relapseth into the same vices.

As hardened and brawned flesh careth not for the printes of rodde: so the mind accustomed to sinne is not mooued with a sleight correction.

As *Mithridates* by customing himself to take poyson, became incapable to be poysoned: so the euils which thou accustomest thy selfe vnto do not offend.

As the entrance into a weele or bownet is easie, but the getting soorth againe verie difficult: so the way vnto vice is easie, but

The second part of
but the returne from the customarie frequentation of it is verie hard.

As they that are accustomed to dwell in corrupt and pestilent places, do long indure in them: so they that are accustomed to greeuances and discommodities, do litle care for them. *Plin. lib. 18. cap. 6.*

As the sight of some men doth inchant: so there bee some, the whole custome of whose life doth infect good maners.

As thicke skinne and brawned flesh in time becomes almost senselesse: so the custome of sinne takes away the feeling of sinne. *Plin. lib. 25. cap. 2.*

As an inueterate leprosie is not easilie cured; so that sinne is not easily left, which custome imposeth as a necessitie.

Conuersing and liuing together.

AS they that walke in the Sunne, although they came to no such end, become sun-burnt; and as they that sit in an Apothecaries shoppe, doe smell of the fragancie of that place: so they that conuerse with a wise man, although not to the end to become wise, yet are made better by him. *Seneca.*

As

As certaine small creatures, when they bite, are not felt, but the byting is discerned by a little pimple or redde spotte, but in the tumour no wounde appeareth: so thou shalt finde that although conuersing with good men dooth not presentlie profite, yet that it hath profited.

Seneca.

As a disease by infection doth creepe vnto thy neighbour, when as health doth not the same vnto him that is sicke: so by keeping company with wicked men good men are easily corrupted, when as the contrarie doth not follow.

As the fish *Torpedo* dooth not hurt, vnlesse touched, but doth after a straunge maner transpose her poyson frō the hooke to the line, and so to the Angle-rodde, and then to the hande: so wicked and pestilent fellowes doe not hurt, if thou keepe thy selfe from their conuersation, but if thou conuersest with them, then very contagiouslie they infuse their infection. *Plin. lib. 23. cap. 1.*

As in husbandrie it is not inough that thou shewe thy selfe a good husbandman, but it is also auailable with what neighbour thou liuest: so in life, it is not inough that thou shewe thy selfe a good man,

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man, but it also skilleth with whom thou
hast conuersation.

As the venemous hearbe *Aconitum* doth
kill by contaction: so the conuersation of
some doth slay by infectiō, *Plin. li. 29. ca. 2.*

As the *Pyrit* stone dooth not discover
his fire nature, except thou doost rubbe it,
and then it doth burne thy fingers: so thou
shalt not perceyue the maliciousnesse of
some, except thou hast some commerce
with them.

As not onely the Lodestone doth drawe
iron vnto it, but also one iron doth draw an
other being rubbed with the Lodestone:
so by conuersing together, eyther the pro-
fite of vertue, or the poyson of vice dooth
passe from one to another.

As they that take an Antidote before
poyson, are not hurt of the poyson: so they
that haue their mindes strengthened and
confirmed with wholesome opinions, and
good instructions, are not infected by the
speech of impious persons, if they chance
to fall among them.

Wines do not only relish of the grounds
they growe in, but also of the trees and
plants they grow by: so wee doe not one-
ly expresse their natures from whom wee
descende, but also their manners with
whom

whom we liue.

As they that are bitten of a mad dogge, doe not onely become madde, but also do infect others with contagion: so they that are possessed with any pestilent opinion, doe also infect others with their speeches and conferences.

As a Hart doth draw venom out of holes by his breath, and dooth purge them: so some by their godly conuersation do draw others from sinne, and conuert them vnto God. *Basilus in Psalterium.*

As the plague doth infect: so doth euill companie. *Idem de spiritu sancto.*

As vinegar doth corrupt wine: so wicked men doe infect the good, therefore let vs goe out of Babylon. *Chrysostom. hom. 28. in Matth.*

As one whore dooth make many fornicators: so the wickednesse of a fewe dooth pollute a great part of the people. *Saluianus de vero iudicio & prouidentia Dei, lib. 7.*

Feare.

AS we do not driue feare from timorous horses by keeping the in the stable, but by leading them by the force of bitte and spurre

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spurre into those places, which they feare:
so also a fearefull and timerous minde is to
be forced, that at length it may put off this
vaine feare. *Fr. Lodo. Gran. lib. de deuotione.*

As the body is not capable of pleasures,
except it be in good temper: so the minde
doth not partake of true pleasure, except it
be voyde of feare. *Plut.*

As a flame rayfed by the wind, is greater
and more vehement, but lesse durable and
constant: so a vehement desire ioyned
with feare, hath vncertaine pleasure.
idem.

The Crocodile is terrible to those that
flie, but flies those that follow: so if thou
yeeldeft or fearest some, they waxe haughtie
and cruell, but if thou boldlye con-
temnest them, and valorouslye withstan-
dest them, their choler is presently ouer,
and they put dagger in sheath. *Plin. lib. 8.
cap. 25.*

As a *Chamaleon* because hee is a
fearefull beast, doth often change colour:
so they that are timerous, & want strength,
doe applie themselves vnto pollicies, and
inuent daungerous stratagems. *Plin. lib. 8.
cap. 33. & lib. 28. cap. 8.*

Olde age,

Olde age.

AS they are glad, that haue fled from furious and cruell maisters: so olde men ought to reioice, that by the benefit of age they are freed from the infection of lust. *Plut.*

As water mingled with wine doth make it more moderate, and as the sober nymphes doe restraine the drunken God: so olde men being mingled with youth in a common wealth, by their reuerence doe make their rashnesse and ambition more temperate. *Idem.*

As an old singer doeth not leaue his art, nor cast away his harpe, but maketh that musicke, which hath the least trouble and difficultie in it, and leaueth the shriller parts of singing vnto youth, who are more fit for them: so in olde age we must not altogether leaue of the businesses of the common wealth, but chuse those affaires that are the quietest, which agree most vnto this age. *Idem.*

As the diuersity of the sphericall motions, doth temper the motions of al things: so the cunctation of olde age, doeth moderate the festination of youth.

Cc.

As

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As no man perceiueth when Storkes do come, but that they are come, nor any one knoweth when they depart, but that they are departed, because they do both in the night very priuily: so no man perceiueth youth departing, but that it is departed, neither doth any man vnderstand olde age coming, but that it is come. *Plin. l. 10. c. 25.*

A young vine doth yeelde greater plentie of wine, but an olde vine doeth yeelde better wine; so young men speake moe words, but olde men speake things more profitable.

As of a running riuer thou hast so much as thou takest vp: so of yeares alwaies hasting away, thou receiuest no other thing, but that thou bestowest vppon perdurant matters.

As fruite is not founde vpon that tree, vpon which first there was no blossomes: so we cannot in age attaine to lawfull honour, if we in youth doe not labour in the exercise of some discipline. *Cyprianus de 12. abusioibus.*

A body that is molested with agues and sicknesse, although it be strong, yet it is afflicted, and weakened, but when the diseases are ouerpast, it recouereth strength againe: so the minde in youth doeth a bound

bound with feuers, & the loue of glory and pleasures doth exceedingly possesse it, but when olde age commeth, it profligateth and chaseth away all these passions, some by satietie, and some by philosophic. *Christ. Hom. 7. ad Heb.*

As the hauen is quiet : so olde age is peaceable and desires rest. *Idem, hom. cum presbyter esset designatus.*

As the canker sooner entreth into the white rose : so corruption, especially the corruption of couetousnesse, doeth easily creepe into the white head.

As he that is tossed this way and that by diuerse tempests, neither commeth to that place he would, hath not sayled much, but hath bin tossed much; so he that hath long liued, neither hath profited in good manners, hath not liued long, but hath longe beene. *Seneca de breuitate vite.*

As a prodigal man soone wasteth a great deale of wealth; so a voluptuous intemperate man soone shortens his life, and neuer commeth vnto old age. *ibidem.*

As a ship full of leakes cannot long hold out: so an olde man full of infirmities & diseases cannot long liue. *Idem. lib. 2. epist. 30.*

As our mothers wombe doth hold vs 9. moneths, and prepareth not vs for it selfe,

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but for that place, we are to go forth into, being nowe fit to draw breath, and looke abroad: so through all this space from infancy to olde age we are preparing for another childbirth of nature. *Idem, lib. 2. epist.*

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As not all wine doeth sowre through age: so not all olde age is crabbed. *Cicero, in Catone Maiore, vel de senectute.*

As we praise a young man, in whome there is some grauitie: so we commend an olde man, in whome there is some relicks of an honest youth. *Ibidem.*

As wantonnesse and lust is more proper vnto youth, then vnto olde men, and yet not vnto all young men, that is, vnto those that are honest: so dotage and deliration is not proper vnto all olde men, but vnto those that are weakheaded and light brain'd. *Ibidem.*

As wise old men are delighted in youth of good towardnesse, and their age is more tollerable vnto them, that are embraced and reuerenced of youth: so young men delight in the precepts of olde men, by which they are brought vnto the studie of vertue. *Ibidem.*

As he is not praised, that hath sung much, or pleaded much, or gouerned much, but

he that hath done it well; so he hath not liued long, that hath lasted out many yeares, but he that hath liued well. *Plutarchus in Moral.*

As wine soone sowreth: so our life soon endeth. *Antiphanes, apud Stobaeum ser. 113.*

As to the stomacke quatted with dainties, all delicates seeme queasy; and as he that surgetteth with wine, vseth afterward to allay it with water: so those olde men, that haue ouercharged their gorges with fancie, accompt al honest recreation meer folly, and hauing taken a surfet of delight, seem now to saour it with despight.

As olde men are very suspicious to mistrust euerie thing: so are they very credulous to beleeeue any thing; the blinde man doth eate many a flie.

As the hearbe *Moly* hath a flower as white as snow, & a roote as black as inck: so many times age hath a white head, shewing pittie, but a blacke heart, swelling with mischiete.

Olde mens counsell.

It is reported that the bird *Ibis*, the older she is, the more odoriferously & sweetly she smelleth: so y^e glory of old men is more alme, and their counsels more safe. *Plut.*

The second part of
Counsell.

A She that is sicke of his liuer, doth foolishly if onely he shew his soare nailes vnto the phisition: so doth he foolishly that beeing troubled and disturbed with great euils and mischeefes, doeth aske counsell of his friend about trifles. *Plut.*

There be some that cannot see thinges neare vnto them, but they can discern things further off: so many are better aduised in other mens matters, then in those things that pertain vnto themselues.

As the haggas called *Lamia* are blinde at home, but see all things abroad: so some are too cleare eyed in other mens busines, but are hoodwincked in their owne.

If among birdes one female treade another, it begetteth an egge, but nothing is bredde of it: so that counsell, which thou conceiuest in thy minde, if it be not seasoned with reason, it is friuolous and vnprofitable. *Aristot. li. 6. cap. 2. de nat. animal. et Plin. lib. 10. cap. 58.*

As *Apion* calling *Homer* from his graue, asked him none other thinge, then from what parentes he was sprung: so some, a counsell of graue men being conuented, do cōsult of nothing but of toies & trifles.

Euill

Euill counsell is the worst

vnto him that gineth it.

AS *Perillus*, who gaue the brasen bull vnto *Phalaris*, perished by his owne inuention : so many times euill counsell doeth fall vpon the heade of the anthour. *Plini. lib. 34. cap. 8.*

As oftentimes the fish *Polypus* is taken and held, whilst he deuoureth shell fishes : so nowe and then whilst we endeavour to hurt others, we bring our selues into danger. *Plin. lib. 9. cap. 29.*

As *Cybele*, *Arfaces* chamberlaine and bawde, was poysoned with the same poyson, that she thought to haue dispatched *Cariclia* with : so *Achemenes*, *Cybeles* son, being at the point to haue traiterously slain *Oroondales* lieutenant of *Egypt*, before he had giuen him a deadly wounde, was stroken thorow himselfe with an arrow of an *Ethiopian*. *Heliodorus in the 8. and 9. booke of his Ethiopian History.*

As *Diomedes* king of *Thrace* cast others as prouender to be eaten of horses; so he by *Hercules* was cast to the same horses, and deuoured of them.

As *Busiris* king of *Egypt* vsed to burne others

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others in sacrifice before his Gods: so he
by *Hercules* was burnt in sacrifice vpon
the same altar.

As by that thing a man doeth plant, a
man is often times supplanted; as *Noah* in
planting a vineyarde, was supplanted by
the wine, *Gen. 9.* so by that a man doeth
invent, he is often circuinvented, as *Ha-*
man was hanged on the same gallows,
that he had prepared for *Mordec.* *Ester, 7.*

As the Israelites blasphemed God with
their fiery tongues: so God punished them
with fiery serpents.

As *Nadab* and *Abihu* the sons of *Aaron*
offred strange fire before the Lord: so they
were deuoured with fire. *Leuit. 10.*

As the Princes of *Iuda* were cruel: so cru-
ell beasts tore them in peeces. *Ieremie. 5.*

As *Pharaoh* would needes drowne the
children of Israel in his waters: *Exod. 1.* so
God paied him againe with the selfe same
coyne, drowning him afterward in the red
sea. *Exodus, 14.*

As the woman had eaten of the forbid-
den fruite: so her punishment was appoin-
ted by fruite; That the fruite of her wombe
should be brought forth in paine and hea-
uinesse. *Gen. 3.*

As man sinned eating: so God limited

his penalty by eating, saying; Thou shalt eat thy breade in the sweate of thy browes.

As *Adoni-bezek* cut off the thumbs of the hands and of the feet of seuentie kings: so *Indah* cut off the thumbes of his hands, and of his feete, *Iudges. 1*

As *Cresseida* was inconstant to *Troilus*: so king *Diomedes* proued inconstant to her.

As *Iohn Martin* of *Briqueras* a mile from *Angrongue*, vaunted euery where, that he woulde slitte the ministers nose of *Angrongue*: so hee was assaulted by a wolfe, which bit off his nose, so that he died thereof mad. *Iohn Fox in his booke of Acts and Monuments, 2. tom. pag. 1088.*

Rash Counsell.

AS the North winde is boysterous at the beginning, but milde at the ending; and contrariwise the south winde is milde at the beginning, but vehement at the ending: so they that rashly and headstrongly enterprise any matter, doe freese in the pursuite to their hurt and danger, but they that aduisedly take thinges in hande, are more and more encouraged in the progresse of their labour.

Fortune

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Fortune.

AS in the games of *Olympia* the challenger contended with what aduersary so euer came: so in the course of our life, wee must wrestle against whatsoeuer fortune, *Plutarchus in Moral.*

A blinde man running against one, calleth him blinde, that did not shunne him: so we cal that fortune blind, into which we fall through ourowne blindnesse. *Ibidem.*

As the windes are succesfull to some, and aduerse to others: so fortune doeth fauour one, and frowne vpon an other, *Ibid.*

As a pigmy, although set on a hill, is but a dwarfe, but a *Colossus* placed in a valley, is great: so a wise man is great in whatlo-euer fortune, but a foole is base in the greatest prosperitie. *Seneca.*

As haile pattering vpon an house, maketh a great noyse, but doeth no hurt: so the insulting of fortune cannot doe any thing against a wise man: *Idem.*

As shell fishes increase, when the moone encreaseth, and decrease, when it decreaseth: so a foole depending of fortune, is sometimes great, sometimes base, sometimes hie, sometimes lowe, sometimes as proud,

proud, as a peacocke, sometimes as suppliant, as a begger, as *Rhamnusia* pleaseth to chaunge her selfe.

As an adamant neither yeeldeth to the fire, nor to the hammer: so the minde of a wise man is inuincible, nor to be conquered by any of fortunes violences.

As a good workman maketh a picture of any matter: so a wise man carieth himselfe well in both fortunes, either prosperous, or aduerser.

Nilus bringeth a dearth vnto the *Egyptians*, if it either exceed in flowing, or reach not to the ordinary limit, that is, if it either flow lesse then twelue cubits, or more the eighteen: so either too much prosperity, or too much aduersity doeth hurt and hinder a good mind, the one by vexing and tormenting it by need, the other by calling & seducing it from vertue and honesty by delights and delicacy.

A hedghog foreseeing a tempest, hideth himselfe in the earth: so when a chaunge of fortune happeneth, the minde is to be fortified with precepts of philosophy.

As an archer sometimes hitteth the white, & sometimes shooteth neare it: so fortune sometimes seaseth vpon our selues, and sometimes vpon our goods. *Maximus apud Stobaeum, ser. 18.*

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As a glasse sheweth, what the face is: so fortune sheweth what the man is. *Euripides, apud Stob. 88.*

Grasse so long as it is greene, doeth couer the mountaines, and adorne the meadowes, and through the beauty doeth delight and refresh the eies of the beholders; but when the heate of the sunne, hath dryed vp the moysture and consumed it, then it is many times made sewell for the fire: so as long as fortune smileth, and giueth health, riches, friends, honours and dignities, so long man florisheth, his acquaintance are delighted and refreshed by him, and all men, behold him with admiration; but when the heate of persecution hath scorched his glory, or the frost of aduersitie hath pinched his wealth, or the infirmity of sicknesse hath decayed his health, the he fadeth as a flower, and many times he becommeth sewell for the fire of hell. *F. Ioan, a S. Gem. lib. 3. de vegetab. et plan. cap.*

26

*The vse and abuse
of a thing.*

P*rometheus* seeing a Satyre kisse the fire at the first sight of it, admonished him, that if he touched it, it would burne him,

him, but if he vsed it, as it should be vsed, it was profitable both for the heat and light: so the same thing, as thou vsest it, is either dangerous or profitable. *Plut.*

If many be made drunke with wine, not therefore are the vines to be digged vp by the rootes, as *Lycurgus* caused the, but rather more water is to bee vsed to allay the wine: so if many abuse Poetry, it is not forthwith to be banished, but a caution is to bee vsed, that it may bee wholesome. *Idem.*

As in the nature of thinges, those that are the most beautifull, doe soonest wither & decay, as *Roses*, *Lilies*, *Violets*, when as other last longer: so in the life of man, those thinges that are most flourishing, are verie quickly abused, and diuerted into a contrarie vse. *Plinius lib. 9. cap. 15.*

The fish *Polypus* otherwise a stupide creature, vseth great cunning in taking other fishes: so many men are very wise for their owne lucre and gaine, but in other things very blockish & brute beasts. *Plin. lib. 9. cap. 29.*

As wines poured into vessels made of the tree *Taxus*, become mortall and dead-ly: so wholesome erudition and instruction falling into a pestilent and bad nature; becommeth

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commeth hurtfull and dangerous. *Plin. lib.*
16. cap. 11.

As the salt sea water is vnwholesome to
drinke, but yet carieth a ship better then
the fresh riuer, which is wholesome for
drinke: so euery thing hath his vse, if it bee
vsed in the right kind.

As the Phylosopher that sent the
tongues, sent the best and the worst
meate: so riches are verie good, if they be
well vsed, but starke nought, if otherwise.
Plutarchus.

Wine doth comfort those that are in
health and liue moderately, & (as the scrip-
ture saith) it maketh mery the hart of man;
but if he drinke it that hath a feuer, it brin-
geth death and destruction vnto him: so it
commeth to passe, that the same thing v-
sed diuersely, doth bring life to one, and
death to another. *Origenes in libro Indic.*
homilia quinta.

As the satiety of hony procureth vomit;
so good things being not wel vsed, become
hurtful. *Greg. Nazianzenus li. 1. de Theolo.*

Riches.

Although it is necessary & needful to eat
for the reliefe & sustentation of y body,
yet

yet superfluity of meate doth very much hurt. And although y^e life of man consisteth in the bloud, yet too much abundance of bloud, is the cause of death & oftentimes killeth men: so riches although they be necessary for the maintenance of life, yet superfluity of temporall goods is no lesse hurtfull to the soule, then too much meate to the body, or too much bloud to the life.

Lod. Granat. lib. de Deuotione.

A trauailer for his prouision in his voyage carieth his mony in gold, for so is he richer, and is troubled with lesse weight: so the Lord doth lighten his children, laying vpon them but easie burdens, but yet sufficient, and that which may content them.
ibidem.

As those kingdoms & cities which the diuell shewed to our Sauour Christ vpon the mountaine, were not true riches, but fantastickall and sightly in the eye: euen so all the riches, honours, and glorie of this worlde, are no perfect goods, but fained, dissembled, & as saint Iames saith, a vapour that appears a while, and in a moment is dispersed.

As the full gorged Faulcon wil not know her maister and turne vnto him: so the rich man that is pampered with prosperitie,
doth

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doth forget God, and doth separate himselfe from him.

Euen as the children of *Reuben* and *Gad* desired *Moses* y he would leaue the there in the country of *Jordan*, where was good feeding for their cattell, neuer caring to go to the land of promise; in like maner, there are many that refuse the kingdome of heauen, promised them in perpetual possession, for the loue of riches and corruptible goods they enioy in this false world. *Stella de contemptu mundi.*

As in good and sauory meates poyson is often receiued, and they that haue eaten thereof are forthwith ready for the graue; so sweet are y riches of this world to such as loue them, yet vnder them is death hidden, because they make a man proud and vicious, which bringeth him to eternall death. *Ibidem.*

As the children of Israels *Manna* would haue corrupted, and beene filled with vermine, if it had bin saued: so this worlds vaine riches, are no way sooner lost, then by too much sauing them. *ibidem.*

As smoake mounted on high, is quickly out of sight: euen such is prosperity, it beares a shewe for a while, and at length comes to nothing. *ibidem.*

As

As vpon the mountaine of *Gilboa* perished the noble and great men of Israel: so doth prosperitie lead men vp as it were to a mountain, and suddenly thence tumbles them headlong downe *ibidem*.

As the Gentiles vainely adored the Idoll *Mercurie*, each of them carrying a stone in the honour of their Idoll: euen so they that honour worldly prosperitie, steale the honour which is due to God, and bestow it on a base Idoll. *ibidem*.

As a wise man is not hurt of a serpent, because he keepes him farre from him; but a foole taking him by the taile is bitten: so riches, being receiued of a wise man, doe not hurt him, because hee knowes how to vse them, but if a foole lay holde on them, they bite him, because he gripes them too hard. *Clemens Alex. lib. 3. paedag. cap. 6.*

As a land flood is soone vp, and soone downe: so are riches here to day, and gone to morrow; to day it is this mans ground, to morrow his, and next day anothers. *Basil. in. Psal. 61.*

Welles that are drawne, haue sweeter water, but beeing vntouched become putrified: so the rest of riches is vnprofitable, but their motion and publike vsing is profitable and fruitful. *Idem. hom. in ditescentes.*

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& Clemens Alex. lib. 1. Stromat.*

As that earth which is a little remoued from the roote, is the nourishment of the plant; but that which lieth the neereſt vnto it, doth depresse and burthen it: so if riches fall close vpon the soule of a man, they driue it downe to hell, but if they bee somewhat remooued, and distributed to the vse of the poore, then the possession of them is in the right kinde. *Idem in cap. 5. Esaya.*

As Lions, Leopards, and Beares become wilde and fierce, because they are brought vp in darkenesse; so riches being kept close and hoorded vp, are more fearefull then wilde beastes, and roare more terribly then a Lion; but beeing brought into the light, and bestowed on the poore, of lions they become lambes, and of dangerous rockes, calme hauens. *Chrysost. hom. 14. de auaritia.*

As a ship too heauie loaden, doth drown, but being moderately gaged, sayleth prosperously: so when thou burthenest thy selfe with more riches then is requisite, they easily drown thee, but when thou layest vp what is meet for thy necessitie, when a storme happeneth, thou maist easily flote over the waues. *ibidem.*

As we seeing a rich man and a poore
man

man painted vpon a wall, do neither enuie the one, nor despise the other, because they are not true things, but fained shadowes: so if we well knew the nature of riches and pouertie, of glorie and reproach, and of all other things, whether ioyfull or sorrowfull, it would free vs from the perturbations they bring, because they are but false shadowes, and feined counterfeits of things to come. *Idem concione 4. de Lazaro.*

As children not knowing how to vse swords & kniues, do endanger themselues: so many men not knowing how to vse money, endamage their soules, by buying with it such a burden of vices, which depresse them to hell. *Idem hom. 66. in Genesin.*

As shooes too big hinders a traueller; and too many cloathes a runner: so doth too much money him that trauels to heauen. *Idem hom. 7. de pœnitentia.*

As no wise man will build his mansion house vpon the sand: so no wise man will build his happines vpon riches, which are brittle, fading, and soone vanish. *ibidem.*

As if an earthly king should say, no rich man shall bee promoted in my kingdom, would not all cast away their dishonoured riches? so when the heauenly King dooth say, that it is harde

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for rich men to enter into his kingdome,
will not they much more cast away these
impediments? *Idem hom. 9. in Mat.*

As hee is a foolish husband man, that
takes his good graine, and castes it into a
lake, leauing his fruitfull ground vnsowne:
so is hee a greater foole, that hydes his
treasure in the earth, and leaues the
fruitfull ground of the poore vnsowne.
ibidem.

As thornes do pricke being touched:
so doe riches being griped, *Idem hom. 23.
in Ioan.*

As Scorpions and Vipers do lurk among
bushes & thornes: so do inordinat thoughts
couch themselues in the deceitfulnes of ri-
ches. Therefore Christ calles the cares of
this present life, and the frauds of riches,
thornes. *ibidem.*

As meat kept vndigested in one part of
the body, doth neither profit it, nor nourish
the rest, but being digestably communica-
ted to all doth nourish all: so riches if thou
keepest them alone, thou shalt receiue no
fruit by them, but if thou possessest them
with others, then thou reapest the greatest
commoditie by the. *idem, hom. 10. in 1. Cor.*

As a tree planted in fertill & good ground,
doth euerie yeare bring foorth seasonable
fruit:

fruit : so money planted among the poore, and put into their hands, dooth not onely euery yeare, but also euery day bring forth spirituall fruites, that is, confidence in God, departing from sinne, a good conscience, spirituall ioy, comfortable hope, and other good things, which God hath prepared for them that loue him, *ibidem*.

As they that honour thee for thy friends sake, saying that thou art worthy of no honour of thy selfe, but onely for him, doe mightily dishonour thee : so riches are the causes of reproch vnto vs, whilest they are more honoured, then the possessors of them. *Idem hom. 7. ad Colossenses.*

As he that sayth, thou thy selfe art worthy of no honour, but I honour thee for thy seruants sake, dooth reproch thee : so do they that honor rich men, for their riches. *ibidem*.

As a good father seeing his sonne doate vpon an harlot, doth banish her his sight: so our heauenly father seeing that his childre would doate vpon riches, & leaue his loue, doth either not giue them, or else doth take them away. *Idem hom. 33. ad Hebraeos.*

As a whoorish countenance being filthy of it selfe, is painted to deceiue others, that they by reason of the vaile, may not

The second part of
see the filthinesse; so riches carrie a faire
flourish of pleasure, that we may not dis-
cerne the paine and plague, that they
bring with them. *Idem hom. quod nemo ladi-*
tur nisi a seipso.

As the Moath is bred of cloath, rust of
iron, and the cues of need: so couetousnes is
bred of riches, desire of gaine, and gaping
for more, of much hauing. *Petrus Chrysolo-*
gus, sermone. 7.

A flie comming to a barrell of honie, if
she touch it with her mouth, and take that
is necessarie, departeth safely, but if shee
cast her selfe into it, shee drowneth, and
there perisheth: so a man, if hee take
what riches hee hath neede of, that hee
may honestlie sustaine himselfe, hee may
bee taken from them and flie to heauen,
but if hee wholie drowne himselfe in
them, there hee stickes, and bringes
himselfe to destruction. *Pintus in Ezeiel.*
cap. 16.

As a banket hath no grace without
gwestes: so riches haue no pleasure with-
out vertue. *Antisthenes apud Stobaum, ser-*
1. de prudentia.

As they that haue drunke of the same
Wine, some are drunke, some madde, and
some more milde; so they that are enriched

alike, are not affected alike. *Aristonymus apud Maximum, serm. 12.*

As golde is tried by the touchstone: so riches do shew what is in a man. *Chilo apud Laertium.*

As thou wouldest not bee drowned sayling in a faire shippe loden with golde: so thou oughtest not to desire sitting in a large & sumptuous house, to be ouerwhelmed with the cares of worldly riches. *Cleobulus apud Stobaeum, ser. 3. de Temperantia.*

As thou seeing a viper, an aspe, or a scorpion, inclosed in iuory, or in a goldē shrine, dost not loue them, or esteeme them for the excellencie of the matter, as happie creatures, but rather dost abhorre and detest them for their venemous and deadly nature: so thou seeing much mischief and wickednes in riches, and in the pride of fortune, be not amazed at the splendor of the matter, but contemne the prauitie of the maners. *Epictetus apud Stobaeum, serm. 3.*

As golde put into a trembling hand, both also tremble: so riches heaped vpon either of a mind full of cares and feare, are shaken together with it, and are affected after the same maner. *Hypseus apud Stobaeum, serm. 90. de Temperantia.*

The taste of the Wine is altered with the

The second part of
caske: so riches doe varie according to the
condition of the possessor, *Socrates apud*
Stobaeum serm. 92.

As a horse if he want a bridle is vnruled;
and will not bee managed of the rider: so
also are riches, if they bee not gouerned by
reason. *Idem apud Stobaeum, ser. 3. de Tem-*
perantia.

As they that are sicke of Feuers, are
diuersly affected by diuerse things, that is,
by hot things, they waxe cold, and by cold
things they waxe hote; so also riches bring
trouble to fooles, and pouertie brings
ioy to a wise man. *Plutarchus in Mora-*
libus.

He that bestoweth riches and glorie vpon
on a wicked man, giueth wine to him that
hath an ague, honie to one distempered
with choler, and daintie meats to one trou-
bled with *Morbus celiacus*, which doe en-
crease the disease of his minde, that is, his
foolishnes. *ibidem.*

As garments do seeme to adde heat
vnto a man, when as of themselues they
are cold, but they do not adde it, but do
send him, that is, in his bodye: so riches
seeme to giue a pleasant life, when as they
proceedeth from the minde, and not from
externall things. *ibidem.*

As fire is not to bee blamed because it deuours cities, corne fields, and vineyards, seeing y^t it is giuen for many good vses, as to dresse meate, to expell darkenesse, and to comfort life: so riches vnto a wise man are helps vnto vertue, but to a foole are the destruction of his life, *Elisus Calentius in epist ad Hierarcum.*

A bird held onely by a feather, escapeth away with a little losse: so riches ought not to hinder vs from the study of wisdom, *Seneca.*

A golden bridle doth not make a horse the better: so neither do the ornaments of fortune make a man the better, *Seneca.*

As a Pilot is neuer a whit y^e better guide because he hath a great ship: so is he neuer a whit the better man, that hath the greater fortune. *Seneca.*

As instruments are of no vse vnto them that are ignorant of musicke: so are riches vnto them, that knowe not howe to vse them.

As the Philosopher sending the tongue of a sacrificed beast, sent the beast and the worst thing: so riches are verie good, if thou vsest them well, but very euill, if thou vsest them badly.

As a nettle, if thou handlest it gingerlie,
hdo

The second part of
doth sting thee, but if thou gripest it hard,
doth not payne thee: so money, if thou
handlest it tenderly and louingly, it wil in-
fect thee, but if thou dealest with it con-
temptuously and negligently, it will not
hurt thee.

As among the Egyptians, there was no
man esteemed happy, that had not a beast
full of spottes: so amongst vs in Englande
there is none accounted wise, that hath
not his purse full of gold.

As thornes do prick: so do riches pricke
with labour in getting them, with feare in
keeping them, and with griete in losing
them. *F. Ioannes a S. Geminiano lib. 3. de ve-*
getabilibus & plantis, cap. 18.

As thornes do choake the seede, that it
cannot spring vp: so riches do choake with
care the seede of the diuine worde, that it
cannot fructifie in the hart. *ibidem.*

As hayres are not onely an ornament,
but also an helpe vnto the body: so riches
are an ornament in dignity, and an helpe
in necessity. *Idem lib. 6. de homine & mem-*
bris eius, cap. 24.

Rich

Rich men.

AS many abroad seeme happy and merrie, and yet a crabbed wife at home marres all their myrth : so rich men outwardlie seeme happie, when as inwardly with cares they are tormented night and day. *Plut.*

As the fish *Scombrus* is in the water of a sulphur colour, but without the water like vnto other fishes : so rich men in their kingdomes seeme like vnto Gods, and to bee farre more excellent then others, yet in death they nothing differ from others.

Hartes when they are constrayned to cast away their hornes, do hide them, especially the right horne, that it may not be medicinable vnto others : so many rich men, albeit they cannot vse their riches themselues, yet they will not suffer any other to haue part in them. *Plin. lib. 8. cap. 21*
& *Aristotel. de Nat. lib. 9. cap. 5.*

Albeit the Asse be most immusical, yet y best pipes are made of his bones, as *Æsop* saith in *Plutarch* : so many rich men although vnlearned, yet do support students wits by their wealth.

As

The second part of

As rich tapestry oftentimes couereth much filthinesse: so the riches of great personages doth hide many calamities. *Plut. in Moralibus.*

As *Bucephalus* Great *Alexanders* horse without his furniture did easily admit any rider, but beeing adorned with his royall trappings would carry no man but *Alexander* himselfe; so men in lowe estate doe tolerate any thing, but beeing made rich, they snuffe and fume, and will carry no coales. *Plin. lib. 8. cap. 24.*

As olde bags of no worth, are esteemed according to the value of the money they haue in them: so rich men albeit but fooles and dolts, are prized after the rate, of the goods they possesse. *Bion apud Stobaum sermone. 89.*

As many threeds bound together, canot enter into the eye of a needle, but being sundered, may enter: so a rich man beeing clogged and tyed with his wealth cannot enter into the kingdome of heauen, but parting it among the poore he may get in. *Pintus in Ezechiel. cap. 16.*

As the Elme doth support the vine: so rich men ought to sustaine the poore. *Caesarius Arelatensis hom. 17.*

As a dog waiteth vpon a childe to get
his

his victuals frō him: so the diuel attendeth vpon rich men to catch their soules. *Chrysost. hom. 7. in Epist. ad. Rom.*

As wee entring into a prison, greeue to see men clogged with chaines and fetters: so entring into the view of this world, wee haue much more cause of grieve, to see rich men so fettered with the chaynes of their wealth. *Chrysostomus Homil. 14. in Matth.*

As euery Artisan best knowes his owne trade: so a rich man should be skilful in his own arte, that is, how to diuide his riches aright among the poore. *idem Homil. 50. in Matthe.*

As we do not say that he is well, that alwaies thirsteth, albeit he stande by many riuers of drinke: so we say that those rich men doe not enioy prosperity, who are alwaies griping for more. *Chrysost. concione 2. de Lazaro.*

As a camell cannot get thorow the eye of a needle, by reason of the bunch on his backe: so rich men cannot enter into heauen by reason of their deformed couetousnesse, and enormous desires. *Ambrosius sermone 4.*

As it is harde for a Periwinkle in the sea to swim, or for the snaile vpon the lande to creepe,

The second part of
while they beare their houses vppon their
backs; euen so it is hard for a rich man that
trusteth in his riches, with all his big bun-
ches of wealth vpo his back, to go through
the needles eye, and to enter into the king-
dome of heauen.

As trees are watched & hedged about
whilst fruit is vpon the, but when it is gone
they are neglected & vnregarded; so whilst
rich men abound with wealth, they are vi-
sited and reuerenced, but when they be-
come poore, they are despised and con-
temned, *F. Ioannes a S. Geminiano lib. 3. de*
vegetabilibus & plantis, cap. 18.

Pouerty:

They that whip thy garments doe not
touch thy body: so they that vpbraide
thee either with thy birth, or thy pouerty,
do not properly touch thy selfe, but do re-
proch that that is without thee. *Plut.*

As the striking of a full vessel, & an emp-
ty vessel doth make an harmony in mu-
sick called *Diapason*; so a needy poore man
and a bountiful rich do wel agree together

They that are in deepe dennes, are not
stricken of the thunderbolt: so the lowest
tortune is the safest,

As

As riches breed neglect of saluatiō: so po-
uerty, whilst it coueteth to be satisfied, de-
clineth frō righteousness. *Amb. in epi. ad Rō.*

As the Phisitians skil is knowne by cu-
ring the diseased: so nowe and then by po-
uerty the prouidence of Godsmercy is pe-
rceiued. *Laurentius Iustinianus lib de con-
temptu mundi cap. 11.*

As a course garment doth not make the
body lesse healthfull: so pouerty doth no-
thing hinder the free boldnesse of speech.
Socrates apud Stobaum serm. 11.

As they that are borne in *Persia* doe not
desire to dwel in *Gracia*, & there to enioie
prosperity: so poore men, who knowe the
nature of riches, although they liue in
great neede, yet they do not endeouour to
waxe rich by ill means. *Epictetus apud Sto-
baum. serm. 11.*

It is safer to saile neare the shoare, then
in the vast Ocean: so a poore mans life is
not so subiect to daungers, as his is, that is
rich. *Aristonymus apud Stobaum serm. 95.*

By a disease of the body some do receiue
this commodity, that they are freed from
those busineses, with which they were
plunged; by which meanes they recouer
greater strength and validity: so to some,
banishment, pouertie and shipwracke
haue

201
The second part of
haue been occasions to study Philosophy.
Plut. in Moral.

The Fir tree is easily set on fire, because
it hath an oylie moisture: so hee that is
poore in spirit is easily inflamed with the
diuine loue, because he hath an oyly humi-
dity, that is, a deuout affection of minde. *F.*
Ioannes a S. Gemiriano lib. 3. de vegetabili-
bis & plantis cap. 51.

As the wild Asle is the Lions pray in the
wildernes: so are poore men the meate of
the rich, *Ecclesiasticus cap. 13. verse. 20.*

Those things are difficult
which are excellent.

AS the pricking *Asparagus* bringeth
forth most pleasant fruite: so of harde
beginninges proceedeth great pleasure.
Plutarchus.

The more paines thou takest to engraue
any thing in Steele or marble, the longer it
continueth: so that we learne with greater
diligence, is more hardly forgotten.

As the Rose being a flower acceptable
beyond all others, growes of a thorne: so
of the greatest and sorest labours come
the sweetest fruits.

As

As the Palme tree is verie hard to be climed, because of the plainnesse and slipperinesse of the barke, yet hath most sweete fruit: so learning and vertue haue a difficult entrance, but very pleasant fruit. *Plin. lib. 13. cap. 4.*

The Lions whelps are borne without shape, they scarcely go in fixe months, and do not moue before they be two moneths olde: so those thinges that are to become excellent and egregious, are perfited by little and little. *Plin. lib. 8. cap. 16.*

As the Phoenix is bred but euery five hundreth yeare: so the encrease of famous men is verie rare. *Plinius libro 10. cap. 2.*

Asses breede all their life long, but mankinde hath a certaine time appointed: so the multiplication of base thinges is common and easie, but excellent thinges happen seldome. *Plinius libro 8. cap. 43. & Seneca.*

As the hearbe *Moly* is hardly digged out of the earth, but beyond other hearbs is soueraigne and effectuali vnto medicine: so those thinges that are famous and excellent are not compassed but by great labor. *Plin. lib. 25. cap. 4.*

As excellent hearbs and flowers do not growe, but by great tillage and culture,
 Ec when

The second part of
when as Onyons, Leekes, and such like
stuffe doe prosper without any great toile:
so excellent and admirable thinges are
not brought to passe without great pains,
when as baser matters are more obuious.

Dignitie.

THose that are called *Agrippa*, because
they are preposterously borne, that is,
with their feet forwards, are supposed to
enter into life verie vnluckely and omi-
nousslie, and to the great hurte of man-
kinde, as *Marcus Agrippa*, *Nero*, and
Richarde the thirde: so they that intrude
themselues into Empyre or ecclesiasticall
promotion by violence, iniustice and si-
monie become verie pestilent both to
themselues, and to those they are sette
ouer.

Among the *Thessalians* it was a capitall
crime to kil a Storke, for none other cause,
but because shee killed serpentes; and in
England Kites are spared by an act of par-
liament, because they purge cities of gar-
bage and entrals of beasts: so honour and
dignity is to be bestowed vpon some, not
that they are worthy of it, but because
their

their diligence is necessary for vs.

Falling stars are suddainly extinguished: so those that fortune hath suddainly aduanced, are in a trice cast down. *Plut.*

Meteors soone breede, soone vanish: so in honors and dignities, those that are soon vp, are soon down.

As that which falleth from an high loft, maketh a great noise, and is heard of all: so he that falleth from an high estate, his ruine is euery where heard of. *Chrisost. hom. 40. operis imperf.*

As hee that presumeth to vsurpe honour not giuen him of God, is worthy of blame: so he that putteth it from him being giuen vnto him is guilty of disobedience. *Idem. hom. 1. in 1. Timoth.*

As they that climbe vp a rotten ladder, are in danger of falling: so all honor, power and glory, which is contrary to humilitie, doth endanger the possessor. *Climacus de discretione gradu 26.*

As wise men do not estimate the valour of horses by their trappings: so neither do they value great personages by their honors and dignities, but by their vertues. *Isidorus de humilitate tomo prima.*

Ec 2. Honour.

The second part of

Honour.

A She that stands on a high tower, if his foot but slip is in danger of a shrewde fall: so he that sits in honours seat.

As the Iuy winds about an olde dry tree to make it saplesse: so doth honour circle thee to leaue thee accountlesse.

As there is nothing that flies away more speedily then a shadow: so there is not any thing more vnconstant then honor.

As the Viper being burnt to ashes, is good to heale the biting of a Viper: so if thou beest bitten with worldly honours and vanities, desiring likewise to be healed thereof, remember that thou must returne to ashes, the very corruptible matter whereof thou wast made.

As the first *Adam* lost honor by pursuing and following it: so the second *Adam* got honor by auoiding and eschewing it.

As the Iron must first be well heated in the fire, ere it can be wrought by the hammer, and driuen out on the anuile: so cannot thy fame and name be honorably enlarged til they haue first suffred the strokes of many temptations, and past through the fire of piercing trials.

The

The purest wine gets soonest into the heade, which makes a wise Lorde or ruler of seruantes, when hee sees any of his followers seeke to disorder themselues with drinking of the best wine, that they shall abate the strength therof with water: euen so is the will of God, when fauour of men and worldly regarde doe trouble the senses, and ouermaister our wittes, that they shoulde be qualified with y^e water of more prouident respect, namely those blames & defects which depend vpon them.

When *Antiochus* entred the Temple, he tooke away the lights & the candlestickes: euen so worldly fauor no sooner enter into our thoughts, but it extinguisheth al light of knowledge of our selues.

As things caried aloft by the winde, the wind no sooner ceaseth, but they fall to the ground: so it fares with them, who without desert, and by the fauor of men are highlie promoted, when fauor slacketh down fals their dignity, in a miserable case is he that hath no better assurance.

As the snowe in summer, and as raine in haruest are not meet: so is honor vnseemly for a foole.

As euery crown doth not become euery conqueror: so euery honour doth not become

The second part of
come euery man. *Plut.*

As a great *Colossus*, and a huge statue ill
poised, are easily subuerted: so too much
honor through enuy doth ouerthrow ma-
ny. *Plut.*

They that heape honours and glory vpon
an euill man, do giue wine to one sicke
of a feuer, hony to one oppressed with cho-
ler, and meat to one troubled with *morbui*
cœliacus, which encrease the disease of his
mind, that is, his foolishnes. *Plut.*

Nobilitie.

AS faith is very rich, but without works,
quite deade: so nobility is good, but if
not accompanied with vertue, most base
and infamous. *Stella de contemptu mundi.*

As of one roote springeth both the Rose
and the brier: so of one mother may de-
scend both a bad sonne and a good; for a
man may bee borne of a noble byrth, and
yet himselfe become vile and dishonora-
ble. *ibidem.*

As in fertill earth growes the Hemlock
which is a venemous and deadly hearbe
and in the barten growes the pure gold: so
oftentimes out of honorable houses issue
degenerate minds, & out of base Stockes
proceed

proceeds valorous thoughts. *ibidem.*

As hee is a foole, who hauing at all no beauty in him, will neuerthelesse extoll his own beauty and perfection: euen so as foolish is hee that beleeueth himselfe to bee noble, not hauing any part of nobility in him.

As of a bitter roote many times comes sweete and pleasant fruite: so from a poore race may issue some to bee famous and noble, by the vertuous behauour which afterward shall renowme them. *ibidem.*

As grosse clowdes couer the sun, Moon and Starres, and robs men of their celestiall splendour: so the vices of them that are vertuously descended, obscure the worthe actions of their famous forgoers. *Ibidem.*

As bricke take their beginning from clay: so nobility tooke her beginning from obscure parentage. *Gregorius Nyssenus apud Antonium monachum in Melissa.*

As it nothing profiteth a muddy riuer to haue sprung from a pure fountaine: so it nothing helpeth vicious children to haue descended from noble houses. *Hector Pinus in cap. 16. Ezechiel.*

As he that is born a foole, is born a slaue: so hee that is borne a wise man, is noblie borne.

The second part of
borne. And therefore *Antisthenes* saide very well, that nobilitye did soly and onelic consist in vertue and wisdom, whereupon the Stoikes concluded, that only wise men were noble men.

As estimation many times springs from the foolish opinion of the people, and not from desert: so doth nobility. *Lodo. Vines in introductione ad Sapientiam. cap. 3.*

As little Crab fishes do hide themselves in great empty shels, that they may bee the more safe: so some distrusting their own strength and vertue, do protect themselves vnder the noble titles of their ancestors. *Erasmus.*

As no bird can looke against the sunne, but those that be bred of the Eagle, neither any Hawke soare so high, as the broode of the Hobby: so for the most part none haue true sparks of heroicke maiestie, but those that are descended from noble races.

As the wine that runneth on the lees, is not therefore to be accompted neate, because it was drawne of the same peece; or as the water that springeth from the fountaynes heade, and floweth into the filthie channell, is not to bee called cleare, because it came of the same streame: so neyther is hee that descendeth of noble

of noble parentage, if he desist from noble
deedes, to be esteemed a Gentleman, in
that he issued from the loynes of a noble
Syre, for that he obscureth the parents hee
came of, and discrediteth his owne estate.

The pure Corall is chosen as well by his
vertue, as his colour; a king is knowne bet-
ter by his courage then his crowne : so a
right Gentleman is sooner scene by the
tryall of his vertue, then blasing of his
armes.

The Rose that is eaten with the Canker
is not gathered, because it groweth on that
stalke that the sweet doth; neither was He-
len made a starre, because shee came of
that Egge with Castor : so neither is he a
true Gentleman, that hath nothing to
commend him, but the nobilitie of his an-
cestours.

As it is a signe of true honour and nobi-
litie to reprove sinne : so to renounce it is
the part of honettie.

As no *Thersites* could bee transformed
into *Vlysses* : so no *Alexander* could bee
couched in *Damocles*.

A good

The second part of

A good name:

Fire once kindled is easily kept, but being extinct it is hardlie rekindled : so it is an easie thing to maintaine a good name, but being once lost, it is not so easilie recovered. *Plutarchus in Morali-
libus.*

Shippes well repayred, doe endure manie yeares : so wee must continuallye adde something to the propagation of our good names, least time and age eate them out, *ibidem.*

As a shadow sometimes goeth before, and sometimes commeth after : so some forthwith doe get good report, and some haue it not till after death, but the later that it commeth, it is wont to be the greater. *Seneca.*

As the famous monuments called *Obelisci* were long time in making, and reared with much adoe, by reason of their hugenessse, & exceeding weight, but being once finished, they continued manie ages : so it is a hard thing to get a name of vertue and wisdome, but being once gotten, it is neuer extinguished.

As in verie great Obeliskes almost as
much

much is builded vnder the earth, as is aboue, that they may stand vnmoueable: so a firme and sound foundation is to bee laid for the continuance of a perpetuall name.

As spices then do smell more fragrantly, when they are either moued, broken or powned: so vertues same is then largely dispersed, when it is exercised in serious employments and weightie affaires.

As Phisicians forbid to wash the teeth with the iuyce of the hearbe *Alcakengy*, although it bee good to fasten them, because the danger is greater, then the commoditie, for at length it will bring madnesse: so those things are not to bee dealt in, that hurt the name, and encrease the wealth, nor that learning to bee medled with, which polisheth the tongue, and infecteth the maners.

As fire in a darke night is a farre off discerned, but in the Sun-shine is scarcely scene: so many a paultry rymmer, and bawdie ballad-maker, seemes among base conceits of great esteeme, but in the view of more glorious and splendent spirits, they appeare in none other then dunghill birdes, and alefied Groutnowls, *Tyrinus Platonius* *sermone. 24.*

The second part of

An ill Name.

AS some by the deformities of their bodies haue got vnto them a surname, as of crooked legges, to bee called *Vari*, of flabberkin lippes, *Chilones*, of great noses, *Nasones*, of redde noses, *Salamanders*: so manie by their mischieuous misdeedes doe purchase infamous and ill names, as *Nero* for his beaftlinesse to bee tearmed the *Beast of Rome*; *Tamberlane* for his tyrannic, *The wrath of God*, and *Attila* for his crueltie, *The scourge of God*, &c.

As it grieueth a father to see his sonne deadly sicke, or irrecoverably ouermatched in fight with his enimie: so it grieueth any good nature to heare himselfe ill spoken of, or to heare his wife & daughters tearmed dishonest. *Ionianus Pontanus de fortitudine, lib. 2. cap. 5.*

As manie Christians abstaine from much mischief, least after this life, hell shoulde bee their inheritance: so *Tiberius Caesar* kept himselfe from many outrages and misdemeanors, least after death an ill name should followe him. *Erasmus in Epistola ante Suetonium Tranquillum.*

Albeit

Albeit thou powrest water vppon the hearbe *Adyanton*, or drownest it in the water, yet it continues drie: so infamy, slander, or an ill name will not cleaue to a good man, albeit one endeuour to defame him.

A Courtly life.

AS the Moone the neerer the Sunne it is, the lesse light it hath: so more fruit and dignitie is in them, that are farre off from great Princes.

There is a certaine hearbe in India of an especiall saueur, full of little serpents, whose stinges are present death: so the courts of certaine Princes hath that which delighteth, but vnlesse thou be warie, they harbour deadly poyson.

Antes doe gnaw that end of the corne which beginneth to sprout, least it become vnprofitable vnto them: so great men that they may alwayes keepe their seruants in seruice and slauerie, do hold them vnder, least looking vp after liberty, they should forsake the Court through the tediousnes of seruitude.

As it is a very rare thing to see the birds called *Halciones*; but when they appeare, they

The second part of
they either bring or portend faire weather:
so Bishops and Cleargie-men, should sel-
dome come to the Courts of Princes, but
either to preach maners, or appease tu-
mults.

There is a kinde of pulse called *Cracca*,
which Culuers take such delight in, that
hauing once tasted of it, they cannot after-
wards bee driuen from that place: so they
that haue once tasted of the hony and ho-
nour of the Court, can neuer bee driuen
from the Court. *Plin. lib. 16. cap. 16.*

A Mule ingendered of an Horse and an
Asse, is neither Horse nor Asse: so some
whilest they would be both Courtiers and
Prelats, are neither.

Strange it is, that the sound eye viewing
the sores, should not be dimmed; that hee
that handleth pitch should not be defiled:
so is it strange that they that continue in
the Court, should not be infected.

Nylus breedeth the precious stone, and
the poysoned serpent; and as in all ryuers
there is some fish, and some frogs; and as in
all gardens there bee some flowers, some
weedes; and as in all trees, there bee some
blossoms, some blasts: so the Court may
as well nourish vertuous Matrones, as the
lewd Minion.

Courtiers,

Courtiers.

AS the starre *Artophylax* is brightest, yet setteth soonest: so Courtiers glories being most gorgeous, are dasht with sudden ouerthrowes.

As the *Camelion* turneth himselfe into the likenesse of euerie obiect: so Courtiers as *Aristippus* that fawnde vpon *Dionysius*, ayme their conceits at their Kings humor, if hee smile, they are in their iolitie, if frowne, their plumes fall like Peacockes feathers.

The Indian *Torteises* in a calme do delight to floote aloft in the noone-Sun with all their back bare aboue water, vntill their shelles (hauing forgot themselues) bee so parched with the heate of the Sunne, that they cannot get vnder water, and so they swimming aboue water, become a prey vnto fishers: so some allured with hope of great matters, do thrust themselues into the Courts of Princes, and are so lulled a sleepe with the pleasures of the Court, that they cannot forsake it when they woulde, and betake themselues to their woonted rest. *Plin. lib. 9. cap. 10.*

As the hearbe *Heliotropium* is carried about

The second part of
about with the Sunne, and whither soeuer
it moueth, thither the hearbe turneth his
head: so Courtiers which way soeuer their
king doth becke, thither they bend. *Plin.*
18. cap. 24. & 27. eodem lib.

The Crocodile sometimes liueth vpon
the land, and sometimes in the water; shee
layeth her egges vpon the land, & seeketh
her prey in the water: so some are both
Courtiers and ecclesiasticall persons, but in
both places very pestilent fellowes. *Conra-*
duſ Lycosthenes Rubeaquensis.

As the Adamant cannot draw iron, if the
Diamond lie by it; so vice cannot allure the
Courtier, if vertue be retained.

Kings.

AS the Leopard by reason of his sweete
saueur dooth allure wilde beasts vnto
him, and so doth destroy the: so the courts
of princes I knowe not what inticing al-
lurements they haue, that drawe men
into destruction. *Plinius libro. 8. cap.*
27.

As the hearbe *Heliotropium* doth alwaies
looke towards the sunne, and when it is
hid doth gather in the flower: so many to
the Kings becke bend their endeuors, and
to

to what thing soeuer they see him inclined, to that they addresse themselves. *Plin. lib. 18. cap. 27.*

As the crocking offrogs beyonde their wont doeth prognosticate an imminent tempest: so when the speech of euill men is of most force with Princes, and good men are silenced, then the confusion of their estate is at hand.

As the dogges of *Malta* are especially delighted in among the rich and delicate women of that Ile: so effeminate princes doe greatly sette by flatterers, who both speak and do all things according to their humours. *Plin. lib. 3. cap. ultimo.*

That which oyle is vnto flies, emminots, and to other insect and entailed creatures: that is flattery vnto foolish princes. Those being annointed with oyle doe die, these by flattery and assentation of clawbackes are drawne to destruction, and they draw their common wealth into the same predicament. *Plin. lib. 11. cap. 19.*

As a vine except thou prune it, doeth largely extend it selfe abroad, embracing and enfolding all thinges in her armes: so an ambitious Prince is alwaies encroching vpon his neighbours, except he be nowe and then curbed.

The second part of

As it is dangerous to call vp deuils, because if there be an error in any thing, it is committed with greate ieopardie; for they say that *Tullus Hostilius* was stroken with a thunderbolt, because he endeou- ring by *Numaes* bookes to call downe *Iu- piter*, had done some things vnskillfully: so it is dangerous to conuerse with Princes, or with estates of ouerthwart conditions, because they being offended at any small matter, do vtterly ouerthrow a man. *Plin. lib. 2. cap. 55. et lib. 28. cap. 2.*

As the counters of arithmeticians are sometimes in account worth many thou- sandes, and sometimes worth nothing: so the friendes of kinges sometimes can doe any thing, and sometimes displeasure be- ing taken they can doe iust nothing. *Plut.*

As a temperate aire doth make the earth fruitfull, and an vngentle climate doeth cause sterility; so the fauour and benignity of a prince, doeth stirre vp and reuiue ho- nest studies, but avarice and currishnesse, doth extinguish and kill the Artes. *Idem.*

As the lodestone doeth draw vnto it all iron, but the Aethiopian lodestone doeth draw another lodestone vnto it: so the king carieth the people, whither he listeth: but a great king draweth also other kings vnto him,

As other beastes leuell their looks at
the countenance of the Lyon, and birdes
make wing as the Eagle flies: so *Regis ad
arbitrium totus componitur orbis*. If Saul kil
himselfe, his armour bearer, will doe the
like.

Such beefe, such broth; such hips, such let-
tice; so such Lordes, such lay-men. In *Tra-
ians* time all men studied iustice, in that
he was iust. In *Octauins* daies each one
woulde be a Poet, because he delighted in
Poetrie.

As a bridle maistereth an horse; and a
sterne the shippe; so a King be he good or
bad, will after him leade all his people. If
he serue God, the people will serue him
also, if the King blaspheme, his subiectes
will doe the like. *Cornelius* feared God, so
did all his houshold. *Dines* cruell, and so
are all his houshold.

A Kingdome.

Many in outward shew seem glorious,
All which glory a curst wife at home
turneth into sorrow: so a kingdome see-
meth to bring all content with it, yet it is
well knownen that crowns haue cares, and
that a courtly life is a miserable splendour.

Plut.

F f. 2.

As

The second part of

As *Venus* court cannot brooke a riuall:
so a kingdome cannot abide a compeere;
according to the english Hexameter; *dame
Venus and kingdomes can no riuallity suffer.*

As it is daungerous to transplant olde
trees: so innouation in a kingdome, that
hath long continued after one manner, is
full of perill. *Plut.*

The hand is not the weaker, because it
is diuided into fingers, but fuller of agility
to labour: so in a kingdome the businesses
are better done, which are imparted to
many. *Idem.*

They that willingly goe into a riuier, are
nothing at all hurt, but they that fall in by
chaunce, are greatly astonished: so they
that aduisedly come to the gouernmente
of a kingdome, doe moderately sway their
empyre, but they that rashly intrude them
selues into it, afterwards repent theselues
Idem.

Boysterous winds doe most of all shake
the highest towres; the higher the place
is, the sooner and sorer is the fall; the tree
is euer weakest towards the top; in grea-
test charge, are greatest cares; in largest
seas, are sorest tempestes; enuie shooteth
at high markes: so a kingdome is more ea-
sily got then kept.

As

As Brittain would not containe *Pors*
rex and *Ferrex*; and as the same kingdome
coude not holde *Belinus* and *Brennus*: so
Thebes could not containe *Eteocles* & *Pol-*
ynices; nor *Rome* hold *Romulus* & *Remus*.

As *Iugurth* could not tolerate his bres
thren *Hiempsal* and *Adherbal* to haue
part of his kingdome; so *Amulius* would
not suffer his brother *Numitor* to haue a-
ny participation of gouernment with him.

Princes.

AS they that neither eate nor wash, but
by the perscription of the phisitian, do
not enioy health: so they that referre all
thinges to the iudgemente of the Prince,
they make him more lordly, then the city
is willing he shoulde be, so that nothing
can be done rightly except the prince will
it so.

As the king of the world doth regarde
great affaires, leauing small matters to for-
tune, as *Euripedes* saith: so a prince should
not be exercised but in greate and serious
businesse

First it is necessary that the rule or square
be right and straight it selfe, and then it
may direct other thinges that are applyed

The second part of
vnto it: so first it is necessary that a prince
want faults himselfe, and then that he pre-
scribe lawes vnto others. *Plut.*

If you put the hearb *Eruggium* into the
mouth of a goate, when she stayeth, then
all the rest doe stay, vntill the shepheard
pull out the hearb: so the maners and con-
ditions of a prince are disseminated amog
the people after a wonderfull manner. *I-
dem.*

The *Cybind* maketh such deadly warre
with the eagle, that they fighting toge-
ther, are oftentimes taken vp for a prey: so
princes making mortall warre betweene
themselues, are nowe and then subuerted
of some third one.

As it is prodigious that many suns should
appeare: so also is it, that there should bee
many Monarches, Princes or Emperours.
Plin. lib. 2. cap. 31.

As the sun is not one to a poore man, &
another to a rich man, but common alike
to all: so a prince ought not to respect the
person, but the matter.

As God when he seeth all things, yet is
like to one that seeth nothing: so a prince
ought to be ignorant in nothing, and yet
to dissemble many things.

As magicians doe promise prodigious
thing

things, that they may allure the credulous people vnto them: so princes doe present great hopes vnto their subiectes, that they may make them more obedient vnto the.

As a vine although it be the noblest of al trees, yet needeth the supportatiō of reeds, props, and of other vnfruitful trees: so princes, potentates, and great scholers neede the helpe of inferiour persons.

The lyon is feared of all other beastes, and yet feareth the crowing and combe of a cocke: so great princes are compelled sometimes to feare the slanders and reproches of inferiour people.

A proppe if it be not strongly set in the ground, falleth downe, and ouerthroweth whatsoeuer leaneth on it: so a prince except he stedfastly sticke vnto his maker, soone bringeth both himselfe, and they that consent vnto him, to vtter ruine. *Cyprianus lib. duodecem abusiouum.*

As it is the part of the sun to illuminate the world with his beames so it is the part of a prince to succour & cōmiserate them that be in distresse. *Agapetus Diaconus de officio principis.*

As dogges doe watch flockes of sheep, not that they feare themselves, but the flocke: so a Prince or a king ought not to

The second part of
live for himselfe, but for his people. *Plutarchus in Moralibus.*

As he is not onely worthy of one punishment alone, that infecteth with poyson a publike fountaine, of which all doe drinke: so is he most hurtfull that infecteth the Princes minde with wicked opinions, whence so much harme redoundeth vnto men. *Idem de institutione principis.*

A Prince is nothing els, but a phisitian of the common wealth. But it is not enough for a phisitian that he haue skilfull ministers about him, vnlesse he himselfe be very skilfull and vigilant: so it is not enough for a Prince, if he haue honest magistrats, vnlesse he be very honest himselfe, by whome they may be both chosen and amended. *Ibidem.*

There is nothing higher then God: so it is meet that a prince should be exceeding far remoued from the base cares of pēsaits, and from sordide & filthy affections. *Ibid.*

As the sun after the setting doth not presently hide y light: so a Prince endued with wisdom, yea after he departeth out of life, doth leaue behind him peace and iustice, and good gouernmēt, which doth endure till tyranny ouerthrow it. *Hector Pintus in cap. 27. Ezechiel.*

He that would see whether a fish be corrupted, doth looke vpon the head, for this doth first putrifie: so the prince being corrupted, they rest are easily peruerter. Wilt thou know the state of the cōmon wealth, behold the prince. *Idem in cap. pri. Esaya.*

In the vpper region of the aire there are no cloudes, stormes and thunder are engendered more lowe: so a prince ought to be of a setled and quiet minde, perturbations are more tollerable in men more obscure, but in princes, they are altogether intollerable. *Idem. in cap. 48.*

As a phisitian doeth not vse one medicine for all diseases, no not in one disease, if so it doeth vary, but obseruing the intensiōs, remissions, repletions, vacuations, and mutation of causes, doth vary many things for health, nowe experimēting this, nowe y: so a prince ought to haue variety in his guernmēt, he must be one in peace, & another in war, he must beare himselfe one way to a few, and another way to a multitude. &c. *Philo lib. de Ioseph.*

A phisitian, nor a pylot are chosen by chaunce, but for their skill: so neither is a prince or a ruler to be chosen by hap hazard, but for his wisdom, and therefore wise *Moses* doeth not remember in any place

The second part of
place that rulers were chosen by lotte, but
he had rather that they should be brought
in by voyces. *Idem lib. de creatione principis.*

As a ship cannot be without a pylot, nor
an armie without a captaine: so a city can-
not be without a prince or ruler, least the
mighty shoulde deuour the meaner sorte,
and the strong the weake. *Chrysost. hom. 6.*
ad pop. Antioch.

As the colour of *Iacobs* rods were, such
was the colour of the cattell, which were
bred of the sheep conceauing in the sight
of the rods: so as the actions of the prince
are, such are wont to be the cogitations of
the subiectes. *Iacob* is the prince, his works
are the rod, his subiectes the sheepe, cogi-
tations the conceauings. *Hector Pintus in*
cap. 17. Ezechiel.

As a man depriued of his eies, abideth in
darknesse: so a common wealth bereaued
of iust and wise Princes, continueth in
blacke pitchie horror. *Idem in cap.*
38.

As a captaine is the eie of his army: so a
prince is the eie of the common wealth.
For this cause *Demas* an excellent oratour,
when he sawe great *Alexander* deade,
he compared the armie of the *Macedoni-*
ans

and to a Cyclope. *Ibidem.*

A gouernour of a ship doth seeke for the best mariners, and an Architect for the skilfullest builders: so a prince ought to purchase vnto himselfe those, that are the fittest for gouernment. *Plut. in Moralibus.*

As vnskilfull caruers doe thinke that the beautifullest picture, which is the greatest: so many princes by their pride and disdain doe thinke themselues great potentates. *ibidem.*

As the blinded Cyclop stretched out his hand euery way, but with no certain aime: so a great prince, that wanteth wisdom, taketh euery thing in hand with great hurly burley, but with no iudgement. *Ibidem.*

Neither the greatnesse of the ship, nor the price of the warres, nor the number of passengers, doeth make a good pylot euer the prouder, but the more diligent: so a good prince, the more that he gouerneth, he ought to be the more diligent, not the more insolent.

The education of a

Prince.

AS he is more grieuously to be punished that castes deadly poyson into a fountaine,

The second part of
fountaine, whence all drinke, then he that
onely casts it into a cup: so doe they more
offende, that corrupt the disposition of a
Prince, then they that corrupte a priuate
man. *Plut.*

As cities were wont to honour sacrifices,
because they craued of God a common
good for all: so a good maister of a Prince
is to be honoured, who maketh the Prince
such an one, that he may becōe profitable
to all. *Idem.*

As an Artisan doth more willingly make
that harp, by which he knoweth *Amphi-*
on is to builde the walles of *Thebes*, then
that, by which *Thales* is to appeale the
commotion of *Sparta*: so a philosopher
doth more willingly take paynes to frame
the witte of a prince, that may profite the
whole worlde, then of a priuate man, that
pockets vp knowledge for him selfe. *Idem.*

A good Prince.

AS God hath placed in heauen the sun,
to be a most noble and excellent pat-
tern of his beautie; so hath he placed in the
common wealth a wife, iust and liberall
Prince, to bee a representer of his vertues,
Plut.

As

As a Phisitian, when he hath drawn out much corrupt bloud, doth minister vnto his patient wholesome meate: so a Prince when hee hath taken away lewde and vngodly persons, doth make much of them that be good, *idem.*

As a Musitian doth not presently cast away nor breake his iarring strings, but by extenſion and remiſſion doth bring them vnto harmony: so a Prince ought to amēd offenders, and not presently to take them out of the world, *idem.*

As wee owe more vnto that *Neptune*, that hath brought vs home most precious marchandize: so wee owe more to that Prince, who bestoweth his paines for the publike good, and not for his owne pleasures. *Seneca.*

If the planets of the world do but a little stay or erre, it is don to y great hurt of al: so if a Prince go astray, or be slothfull, it is to the great danger of his state and common wealth. *Seneca.*

Onely the King of Bees hath no sting, or at the least vseth it not, besides hee is greater in body, and more beautifull in shewe, but of lesser winges then the other Bees: so it is meet that a Prince bee most gentle and curteous, and neuer to bee farre from

322 *The second part of*
from his dominions. *Plinius lib. 21. cap. 17.*

The King of Bees doth not labour himselfe, but walking and flying about others, doth as it were exhort them to labour; so a Prince not by labour, but by aduice and commaundement ought to profit his. *ibidem.*

The sun is most pleasant vnto them, that can behold it; so is the Prince to them, that loue iustice.

As a Lyon doth sooner tyrannize ouer a man then a woman, but toucheth not children, except famine constraine him, and spareth the suppliant and prostrate: so a Prince and those that be mighty ought to pardon inferiours, & to make triall of their strength vpon them, whom it is praiseworthy to ouercome. *Plin. lib. 8. cap. 16.*

As a new scene Comet doth portend to mortall men either great good, or greate harme: so a new Prince doth bring safety to his subiects, if he be good, but ruine and destruction if hee bee euill. *Plinius libro 2. cap. 26.*

As the sun with his heat cherisheth the earth: so a good Prince with his bountie cherisheth schollers and learning.

An

An euill Prince.

AS the lightning is first scene, before the sound of the thunder be heard; and as the bloud is scene before the wound: so an euill prince sometimes condemneth, before the party be arraigned. *Plut.*

As one fault cannot amende another: so a foolish and a wicked prince cannot amend his people. *Idem.*

As the dog-starre is pestilent to euerie body: so the power of an euill prince doth hurt all.

Harts when they set vp their eares, are of a very good hearing, but when they let them downe, then they are deafe: so euill Princes heare a far off any thing that pleaseth them, but if it be otherwise, they vnderstande not, albeit thou shoutest in their eares.

When frogs croke aboue their wont, they presage a tēpest approching: so when the speech of euil men preuailes most with Princes, then confusion is at hand.

As an eclipse of the sun doth bring great hurt to mankind: so an error of the king, although it bee small, doth worke great disturbance in the publike state. *Plinius lib.*

The second part of
lib. 2. cap. 10.

A Vine except it be pruned, doth largely spread it selfe abroad, embracing and in-
folding all things with her branches: so an
ambitious Prince is alwaies encroching
vppon his neighbours except hee bee re-
trained.

Empire.

As he ought not to meddle with a lute,
that is vnskilfull in Musick: so he ought
not to take empire & rule vpo him, that is
not endued with wisdom and prudence.

As of fire and earth, the world is com-
pounded, as of two necessary elementes,
according to *Plato*, the earth yeelding so-
lidity, and the fire heat and forme: so great
empires are not compassed nor cōquered,
vnlesse prowesse be mingled with successe
and fortune, and one be an helpe vnto the
other. *Plut.*

They that hunt beasts, do put on the case
of a Heart, they that fowle, vse feathered
cloathes; and euery one takes heede that
he doe not appeare vnto wild Bulls in pur-
ple or red garments; or vnto an Elephant
in white apparell, because by these colours
they are prouoked to wrath and rage: so
he

he that would tame a fierce and barbarous Nation, hee must for the time applie himselfe vnto them both in maners and appa-
rell.*idem.*

As thou canst not tell, whether a vessell be found or no, vnlesse thou powrest water into it : so neither canst thou knowe a man, except thou committest empyre and rule vnto him.*idem.*

Power.

A Shee that rideth a young Colt with a naughtie Bridle, is quicklie set besides the saddle : so hee that indeuoureth to subdue the common people, being not sufficiently furnished with power, is quickly cast from his dominion. *Plut.*

As the Sun when it is at the highest near vnto the Septentrionall pole, seemeth then least to moue : so the greater the power is, the more the rashnesse of the minde is to be restrained. *Idem.*

As ill dreames doe somewhat for the time distract the minde, but doe nothing else : so euill men, but without power, doe little hurt. *Idem.*

As the feathers in a birdes wing being cut, doe in time growe againe : so dooth

The second part of
power, except it bee continually curbed
and repressed.

If either *Castor* or *Pollux* appeare alone,
it presageth hurt, but if they shewe them-
selues ioyntly together, it foretelleth good
lucke: so it is not meete that power should
be separated from wisdom, for if it bee, it
is verie pestilent.

As *Saturne*, who holdeth the highest
place among the 7. Planets, is verie slowly
moued about in his sphere: so it is requi-
site that they that bee in great place, and
haue great power bee not rash and time-
rous. *Plin. lib. 2. cap. 6.*

As some lightning doth melt brasle and
iron, but doth not dissolue soft waxe: so the
diuine power, and kingly might doth rage
against withstanders, but doth spare them
that yeeld and giue place.

As raging thunderbolts do vainely teare
in peeces barren mountains to no purpose:
so foolish strength doth spend it selfe vpon
those things which it need not.

As neither Egypt by reason of the heat,
nor Scythia by reason of the cold, do feele
any lightnings, or thunderclaps: so either
great power, or extreme pouertie dooth
make safe from reproches.

A Common-wealth.

AS the temper of the world doth consist of contrary elements after a wonderfull harmonie : so a Common-wealth doth stand by the diuerse endeouors of men.

As a ship is ioyned together by manie strokes, by manie nayles and pinnes, and then dooth stand a certaine time till the ioynts bee well setled together, and afterwards dooth cut the seas: so a Common-wealth is establisht by much labour, but taking increase and growth in time, it yeeldeth a quiet and peaceable life vnto the inhabitants. *Plut.*

A gouernour of a ship doth something with his owne handes, and somewhat by others : so in a Common-wealth, one ought not to haue all offices ingrossed in his hands, but one ought to haue one, and another, another, for things are done better which are done by the aduices & iudgements of many. *Idem.*

There was a time appoynted vnto the *Vestalles*, first, wherein they should learne; secondly, wherein they should exercise that they had learned; and thirdly, wherein they should teach others; The same thing

The second part of
Dianaes Priestes at *Ephesus* did: so they
are to do, that are to take the gouernment
of a common wealth vpon them. *idem.*

As Wine doth first serue and obey the
drinker, but by little and little mixing it
selfe with the bloud in the veynes, dooth
rule ouer the drinker, and makes him a
drunker: so he that comes to the go-
uernement of a Common-wealth, at the
first applieth himselfe to the humours of
the people, but afterwardees hee draweth
them to his purpose, and makes them his
subiects and vassals. *idem.*

As they that haue nothing to do at home
walke idly abroad: so many moath-eaten
Polititians, because they haue no priuate
busines of their own, they prie into & prate
of Common-wealth matters. *idem.*

As Spring and Autumne doe endanger
our bodies, by reason of chaunge: so all in-
nouations do offend and hurt a Common-
wealth.

When as brute creatures do leaue their
ordinarie course of nature, it portendes a
tempest; that is, when Cormorants, and
Gulles, do forsake the seas and riuers, when
Antes hide themselves, or cast out their
egges, and when wormes craule out of the
earth; so when the wicked are audacious,
the

the religious mute, the people wise, the Princes dotardes, and the Priests together by the eares for earthly matters, then it presageth the ruine of a common-wealth.

As the life of all the members proceedeth from the heart; so from the Common-wealth proceedeth the common good of euery one, and of the safetie of it dependeth the safetie of all. *Geminianus, li. 6. de homine, & eius membris. cap. 57.*

A Captaine:

AS the purge *Elleborum* raiseth all within, and first goeth out it selfe: so a valiant Captaine exhorting his Soldiours to be valorous, first issueth vpon the enemy himselfe, as *Herophilus* sayeth in *Plinie*.

As a Prince is the eye of a Common-wealth: so a Captaine is the eye of the armie. *Hector Pintus in cap. 38. Ezechiel.*

As a Pylot is chosen for his skill in navigation: so a Captaine ought to be made choyce of for his expertnesse in feates of armes.

The second part of
Dianaes Priestes at *Ephesus* did: so they
are to do, that are to take the gouernment
of a common wealth vpon them. *idem.*

As Wine doth first serue and obey the
drinker, but by little and little mixing it
selfe with the bloud in the veynes, dooth
rule ouer the drinker, and makes him a
drunkerd: so he that comes to the go-
uernement of a Common-wealth, at the
first applieth himselfe to the humours of
the people, but afterwardees hee draweth
them to his purpose, and makes them his
subiects and vassals. *idem.*

As they that haue nothing to do at home
walke idly abroad: so many moath-eaten
Polititians, because they haue no priuate
busines of their own, they prie into & prate
of Common-wealth matters. *idem.*

As Spring and Autumne doe endanger
our bodies, by reason of chaunge: so all in-
nouations do offend and hurt a Common-
wealth.

When as brute creatures do leaue their
ordinarie course of nature, it portendes a
tempest; that is, when Cormorants, and
Gulles, do forsake the seas and riuers, when
Antes hide themselves, or cast out their
egges, and when wormes craule out of the
earth: so when the wicked are audacious,
the

the religious mute, the people wise, the Princes dotardes, and the Priests together by the cares for earthly matters, then it presageth the ruine of a common-wealth.

As the life of all the members proceedeth from the heart; so from the Common-wealth proceedeth the common good of euery one, and of the safetie of it dependeth the safetie of all. *Geminianus, li. 6. de homine, & eius membris. cap. 57.*

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VVarre.

AS in admirable cunning, and curious workmanship, but vnprofitable, there is greater praise giuen vnto the workman, by whose art it is made, then vnto the king by whose cost it is effected: so the greatest glory of war cōsisteth in the hired soldiour, by whose industrie the battell is stroken, but the least part doth return vnto y^e kings, who also hire the soldiours with other mens money.

As Herostratus, an obscure & base man, could easily burne the temple of *Ephesian Diana*, which was 220. yeares a building of all Asia, at the costs of so many kings, & beautified with the labors and cunning of so many excellent workmen: so it is a most easie matter to ouerthrow and subuert famous & admired cities, but very hard and difficult to reedifie & raise them vp again.

As the wings of birds being clipt, in time do grow out againe: so warlike forces doe continually gather head, except thou often curbe them and keepe them vnder.

Dragons sucking the bloud of Elephants, do kill them, and they in like maner being drunken with their bloud, are squeezed in

peeces

peeces by the fall of the Elephant, and so die: so oftentimes in warre, both parts doe destroy, and are destroyed, and both sides do endamage, and are endamaged. *Plin lib. 8. cap. 12.*

A Plough-man except he bee crooked, and bending to his labour, hee doth neuer make cleane worke, nor furrow his lande handsomly, as the people of the old world were wont to say: so a soldiour, except he can sweare, swagger, robbe, rauish maides, and defloure matrones, and play the villaine in graine, is scarcely counted a man at armes in these corrupt times.

Aristotle writeth in his ninth booke *de Historia animalium*, that the Cybind & the Eagle do so vehemently contend & striue, that oftentimes clasping together in the aire, they fall down vnto the earth, and are taken vp aliue of shepheards: so now and then it cometh to passe, that whilest princes peruersly exercise mortall and deadlie warres betweene themselves, an other invader comes and subuerts them both.

Victorie:

A Lion is easily taken, if a cloake or a garment be cast before his eyes, otherwise

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wise

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wise he is inexpugnable; so it is easie to get
the victorie ouer the strongest, if his dispo-
sition be knowne.

As a Lion dooth more rage agaynst a
man, then against a woman, but toucheth
not children, except hunger constraineth
him, and spareth the suppliant and pro-
strate; so the mightie ought to pardon the
weake, and to trie their strength agaynst
them, whom it is glorious to ouercome.

Lawes.

AS that rule ought to bee straight, by
which other things are squared: so it
is necessarie that a Law-maker be without
vices himselfe, that he may prescribe right
Lawes vnto others. *Plut.*

As crows breake thorow spiders webs,
but flies are entangled: so lawes doe vex
the comminalltie, but are broken without
punishment of mightie and great persons.
Anacharsis.

As the best remedies and medicines pro-
ceed frō the worst diseases: so good lawes
are made of euill maners.

As in a Lute, harmonie is not made by
the touch of one string, but all the strings
are to be stroken numerously & harmoni-
ously.

ously: so in the vertue of our minds the obseruation of one lawe is not inough for vs vnto saluation, but all are to bee kept with great diligence. *Chrysof. hom. 36. de virtutibus & vitijs.*

As where there are many Phisitians, there are many diseases: so where there are many lawes, there are many vices. *Arcefilaus apud Laertium lib. 4. cap. 6.*

As a strôg wal doth defēce a citie: so doth good laws defend common wealths. *Dionorat. 74. De lege.*

Saylers that take notice of land-marks, doe the safeliest come to a hauen: so they that liue according to law, do the safeliest passe ouer the course of their liues, and at the last finde a quiet and peaceable harbour. *ibidem.*

As he is not a man, who wantes reason: so that will not long bee a City, which is not gouerned with lawes. *Idem orat. 36. Borysthenica.*

Where thou seest aboundance of Apothecaries, and affluence of drugges, there thou maist deeme that there are many diseases: so where thou seest innumerable lawes, there it is certain, that there the men are exceeding wicked and irreligious. *Aristoteles apud Stobaeum.*

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The second part of

As the body doth come to naught without the soule: so a Citie is subuerted, that is gouerned by no lawes. *Demosthenes apud Maxim. serm. 58.*

As a perfect Grammarian hath no need of preceptes for his Arte: so a perfect iust man hath no need of any lawe. *Philo. lib. 1. Allegoriarum legis.*

As the soule is the life of the bodie: so the lawe is the life of a Citie. *Stobaeus sermone 41.*

As diseases were before remedies for them: so euill misdemeanors were before the constitution of good lawes. *Philippus Beroaldus, in oratione habita in enarratione Verrinarum.*

Lawyers.

AS one Goaschauke is inough for one shire: so one lawyer is inough for a citie; and therefore the city of *Basil*, maintains but one only lawyer, as *Peter Ramus* sayth in his *Basilea*.

As the Switzers and Logicke fight for euery body: so do Lawyers.

As Sumners liue of the sins of the people: so do lawyers.

As *Arcefilaus* saide, that where there were

were many Phisitians, there were many diseases: so *Plato* saide, that that Common-wealth was miserable, where the multitude of Lawyers did abound. Therefore verie well sayth our English Satyrist:

*Woe to the weale where many lawyers be,
For sure there is much store of malady.*

Sheepe that goe for shelter to a bush, leaue their fleece behinde them, and returne naked: so men that goe for redresse of wrong to Lawyers, leaue their wealth behind them, and returne monileffe.

As lecherous and luxurious persons doe spend themselues vpon whores: so enuious and malicious people doe consume themselues vpon lawyers.

As a balance stoopeth to that side, whēce it receiueth most weight: so lawyers fauor him most, that giueth most.

As a Horseleach is an exceeding wafter of the humours of that bodie it seaseth vpon: so Lawyers are exceeding consumers of that mans wealth they deale with; whereupon a Lawyer is called in *Iuuenall*, *Hirudo forensis*, ab *Hirudine*, a Horseleach or bloudsucker. *Nomen habet a re. Conueniunt rebus nomina saepe suis.*

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As our wickednesse maketh a lawyer necessary : so necessity maketh him honorable; and therefore hee is not in the deepest truth to stand in ranke either with the Diuine, Historian or Philosopher. *Sir Philip Sidney in his Apology for Poetry.*

Many Tauernes and Taphouses do nourish intemperancy and incontineney : so many Lawyers, and Pettifoggers doe not only kindle, but also maintain quarrels, discord and variance,

A fewe great potentates in a state doe well, but a multitude of them are not so conuenient : so a few Lawyers are tolerable, but the abundant rabble of them are as intolerable, as the multitude of Friers were.

Flies feede vpon vlcers : so Lawyers vpon discord.

Vultures prey vpon dead carion: so lawyers vpon dissensious & discordious persons

A Iudge.

AS he that shooteth an arrowe directeth it vnto the mark, neither doth he ayme it gone, short, or wide : so a iust Iudge will do, neither will accept the person in iudgment. *Basilus in principium prouerbiarum.*

As

As a iust paire of scales, is neither corrected by a true ballance, nor iudged by a false: so a iust iudge is neither examined of the righteous, nor rightly reprehended of the wicked. *Epictet. apud Maximum serm. 5. & apud Stobæum serm. 5. de iustitia.*

As a line drawn diameterwise in a geometricall figure doth equally diuide one side from another: so a Iudge must be partial to neither side.

As they that would see more sharply and certainly, do shut one of their eyes: so a Iudge shall more directly vnderstande the truthe, if hee hath no respect of persons.

As the sunne is not one to a poore man, and other to a rich man, but alike commo to all: so a Iudge must not respect the person but the matter.

Iudgement.

AS expounders of the scriptures, do open the mysteries of them, as much as they can: so of hard and abstruse matters wee must iudge warelie and circumspectlie. *Plutarch.*

Straight thinges being put in the water, seeme to be crooked and broken: so when
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wee iudge amisse of matters, the fault is in
vs, not in the matter, *Seneca.*

As *Tymantkes*, who pourtrayed *Iphi-
genia*, expressed all the affections and pas-
sions of others, but couered with a vaile
Agamemnons countenance: so some
things are better left to euerie ones iudge-
ment and consideration, then expressed
with words.

Magistrates:

AS Physitians prouide for the health
of the bodie: so Magistrates prouide
for the health of the Citie. *Philo libro de
Ioseph.*

As fire of his own nature, retaines heat,
and heates things mooued vnto it: so a
Magistrate ought not onely to bee full of
iustice himselve, but also to administer it
vnto others. *Idem lib. de Indice.*

As thunderboltes fall to the daunger of
fewe, but to the feare of all: so magistrates
ought more to terrifie then to hurt. *Seneca
lib. 3. de ira Dei.*

Alexander caused *Bucephalus* beeing
olde to bee caryed of other Horses to the
battaile, that beeing fresh and vntired, he
might the better serue his purpose in the
war.

war: so we are to vse the diligence and industrie of olde and auncient magistrates; wee are to ridde them of as much labour, as wee canne, that they may bee reserved for necessarie vses. *Plutarchus in Moralibus.*

A stage-player doeth so adde gesture vnto his part, that hee doth not passe beyonde his lynes; so hee that taketh Magistracie vppon him, must not passe the prescript of the lawe, or of his Kinge. *Ibidem.*

As longing women doe greedilie deuoure hurtfull meates, and a little after do cast them vp againe: so the common people, either through foolishnes or for want of better, doe elect any magistrates, and afterwards do reiect them. *ibidem.*

They that saile in the same ship, & they that war in the same tents, ought to helpe one another: so ought they that beare office in a common wealth. *ibidem.*

They that haue safelie sayled by the Syrtes, and shipwracke themselves by the Hauen, performe no great matter: so they that laudablly carrie themselves in one or two offices, and afterwarde sayle in the chiefeft, deserue final commendations. *ibidem.*

As

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As the seas are such, as the windes are, that trosse and turmoile them: so the multitude is such, as the magistrates are that rule them.

As a Phisitian ought to seeke for the profit of his patient, and not for his owne: so ought a magistrate, to seeke for the publike good, & not for his priuate gaine. *Patritius Senensis lib. 2. tit. 1. de institutione regis.*

A Painter doth not onely adorne with his pencill the eyes and the face, but beautifieth with variety of colours the whole picture: so a good magistrate doth not onely order one kinde of people in his common wealth, but bringeth happines to the whole state. *ibidem.*

He that learneth musicke, doth spoile his first instrumentes: so an ignorant and vnskilfull Magistrate doth great hurte to those hee rules ouer. *Erasmus in Similibus.*

As that medicine is better, that cureth the corrupted partes of the bodie, then that which rottes them off: so that Magistrate is better that correcteth euill Citizens, then hee that takes their liues from them. *ibidem*

Change of ayre and dyet, doth offende

doth chaunge of Princes and Magistrates, because all innouation bringeth disturbance. *ibidem.*

Corrupt bodies pertain to the Phisitians cure: so corrupt conditions belong to the Magistrates office. *Demosthenes, de legibus ac earum laudibus, Orat. 2. contra Aristogit.*

Vengeance.

AS some riuers do suddainly hide themselves vnder the earth, which neuertheless are caried thither, whither they tend: so the vengeance of God although it be hid, yet at the length it bringeth the offenders into great calamities. *Plut.*

As Phisitians doe meete with some diseases before they appeare: so God doth punish some things, that they may not bee done. *Idem.*

As Phisitians do scorch the great toe in the cure of the hyp-gout, and when it paineth in one place, they remooue the medicine to another place: so God sometimes casteth vengeance vppon the children, that hee may cure and recall the parents. *Idem.*

As God is angry at him, that imitateth

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his thunder and lightning, & casteth him
into hell, as he did *Salmonus*; so hee hea-
peth vengeance vppon the heades of the
proude and arrogant, that emulate his
greatnesse, but do not imitate his goodnes.
Idem.

As a father seeing his childe willing to
cut a thing, doth take the knife and cut it
himselfe; so reason taking vengeance out of
the handes of wrath, doth profitably cha-
stise. *idem.*

Hee that taught vs to shoote, did not
forbid vs to dart, but forbad vs to ayme a-
misse: so punishment and vengeance is not
forbidden, but it is to be don opportunely
and in place. *idem.*

Certaine remedies are more greeuous,
then the disease it selfe, that it is easier to
die, then so to bee cured, as to sucke out
the blood from the fresh bleeding wounds
of dying sword-players; so it is sometimes
safer to suffer an iniurie, then to reuenge
it with a greater discommoditie; it is bet-
ter to haue peace, although it bee not very
iust and equall, then to bring vpon vs. war
with a thousand calamities.

Punishment.

Punishment.

AS they that are pined away with a long consumption, do not escape death, but do die lingringly: so they that are not forth with punished, doe not scape scotfree, but are tortured with a long punishmēt, which is bred through a fearefull expectation of it. *Plutarch.*

Slothful sailers doe lie lazily snorting in the haven in faire weather, and afterwards when the winds be aloft are cōstrained to saile with danger: so he that punisheth not when he is quiet in mind, sometimes is forced to punish when he is angry. *idem.*

He that taught vs to shoot, did not forbid vs to dart, but did forbid vs to erre, & wander from the marke: so punishment is not forbidden, but is conueniently to bee done in time and place.

As the gal of the *Hiema* and the spawne of a Sea-calfe, and other partes of hurtfull beastes are very effectuall in medicine against great diseases: so God yseth nowe and then the wickedest tyrants for the punishment of vices. *Plut.*

As of a Viper, a Crocodile, and other poisonous beastes, Phisitions do make remedies

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against poyson: so punishment doth either
driue or recal many from vices.

For the biting of an Aspe there is no re-
medy, but that the bitten part bee cut off:
so some vices are onely healed by the pu-
nishment of death.

As a tree lopped of her branches, doth
spring againe, but beeing plucked vp by
the rootes, doth no more grow: so vice, if
it bee altogether taken away by punish-
ment, doth no more encrease. *Plinius lib.*
22. cap. 13.

Storkes, when they flie into the fiede
called *Pythonis Come*, a place of *Asia*, do
teare in peeces that Storke that commeth
last, and that being thus punished, the rest
are at quiet: so the vices and enormities of
a multitude are to be corrected and cured
by a publike and solemne punishment of
some few or one.

As that Phisick is more to be approued,
which doth heale the corrupted partes of
the body, then that which doth cut them
off: so that magistrate is better, which by
some moderate punishment doth correct
his citizens, then he, that cuts them off.

Banishment

Banishment.

THere be many meates which are sowre in the mouth, and sharpe in the Mawe, but if thou mingle them with sweete sauces, they yeelde both a pleasant taste and wholesome nourishment; diuerse colours offend the eies, yet hauing Greene among them, whet the sight: so Banishment guided with the rules of Phylosophie, becometh more tolerable.

He that is colde doth not couer himselfe with care but with cloathes; hee that is washed in rayne dryeth himselfe by the fire, not by his fancie: so hee that is banished, ought not with teares to bewaile his hap, but with wisdom to heale his hurte.

As *Socrates* would neither call himselfe an Athenian neither a Græcian, but a Citizen of the world: so *Plato* would neuer account him banished, that had the sun, fire, ayre, water and earth, that hee had before, where hee felte the winters blast, and the Summers blaze, where the same sun and the same Moone shined.

As all the *Athenians* dwelt not in *Colophon*, nor euery *Corinthian* in *Græcia*, nor

The second part of
all the Lacedemonians in *Pitania*: so e-
uerie man cannot sojourne in his native
soyle.

As he that hauing a faire Orcharde, see-
ing one tree blasted, recoumpeth the dis-
commodity of that, and passeth ouer in si-
lence, the fruitfulnessse of the other; so hee
that is banished doth alwaies lament the
losse of his house, & the shame of his exile,
not reioicing at the liberty, quietnes and
pleasure hee enioyeth by that sweete pu-
nishment.

The Kinges of Persia were deemed
happie in that they passed their winter in
Babylon; in Media their Summer; and
their Spring in Susis: so certainly the ex-
ile in this may be as happie as any King in
Persia, for he may at his leasure beeing at
his owne pleasure, leade his winter in A-
thens, his summer in Naples, & his Spring
in Argos,

The Pine Tree groweth as soone in
Pharao as in Ida, the Nightingale singeth
as sweetly in the desertes as in the wood
of Creete: so a wise man liueth as well be-
ing exiled into a far country, as in his owne
home.

The Moone shineth as well at Co-
rinth as at Athens, and the Honnie the

the Bee gathereth at Mautua is as sweete,
as that shee gathereth in Hybla: so a con-
tentd Cosmopolite, though banished frō
his owne countrey, may liue as well in an
other.

As *M. Furius Camillus* was banished
of the ingratefull Romanes; so *Bellisarius*
that valiaunt Captaine was both banis-
hed, and his eyes pulled out of *Iustini-*
anus.

As *Alcibiades* beeing banished by the
Athenians, became chiefe Captaine of the
army of the Lacedemonians: so *Coriolanus*
was more beloued of the Volscians amōg
whome hee liued in exile, then of the Ro-
manes with whom he was a citizen.

As *Cadmus* the King of Thebes was
driven out of the selfe same Citie, which
hee had builded, and dyed olde in exile a-
mong the Illirians: so *Theseus* whose fa-
mous actes are so blazed abroad through
all the worlde, was driven out of Athens
by the selfe same Citizens, which he him-
selfe had placed, and died an old banished
man in Tyrus.

As *Solan*, who gouerned his citizens with
most golden lawes, was notwithstanding
exiled by them into Cyprus: so *Lycurgus*,
for all his prudent policie in gouerning

The secon dpart of
the city *Sparta*, was constrained by the *Lacedemonians* to lead his life in exile.

As *Sarcas* king of the *Molossians*, vanquished by *Philip* King of Macedonia, ended his miserable dayes in exile: so *Siphax* the great King of *Numidia* seeing his Citie taken, and his wife *Sophonisba* in the armes of his mortall foe *Masynissa*, and that his miserie should bee a trumpet to sounde out *Scipioes* triumph, ended his life both exiled and imprisoned,

Trauailing.

AS the wandring starres are not happier then the fixed stars, because they wander: so a traualer is not happier, then hee that staieth at home, in that he doth trauel.

Plutarch. in Moralibus.

If Antes bee excluded their holes, and Bees their hiucs, they stray far abroad: so some if they once go out of their country, thinke themselues banished. *ibidem.*

As snailes alwaies carry their houses about with them: so some abhor to trauell into strange countries. *ibidem.*

As the hearbe *Aspalacus* liueth no where but in *Boëtia*, where it is bredde, but presentlie

sently dieth if it be elsewhere transplanted: so many cannot by any meanes liue in a forraine Country, because they are instructed in no art, *Erasmus in similibus.*

As the beast *Tarandus* imitateth in the colour of his haire, the colour of all trees, plants, and places hee lieth vnder, or in: so he shall be more safe, that in trauell imitateth the customes and conditions of that countrie he trauelleth to, *ibidem.*

As in Africa the south winde is cleere and faire, and the north winde cloudie, against the nature of all other Countreyes; so some with the region doe change their maners and conditions, *ibidem.*

The herbe *Empetron*, called in Latine *Calcifraga*, in English *Sampier*, the nearer the sea it is, the lesse salt it is, but the further off it is, yfalter it is: so some in France resemble Germanes, but being in Germanie resemble Frenchmen, and the further they are from a Countrey, the more they resemble it.

A horse in a Mault-mill, is as farre in the morning as at night, when hee hath done his dayes worke: so many trauelllers are as wise, when they goe forth, as when they come home.

Many schoolemaisters are as rich, when they

The second part of
they leaue teaching, as when they begin :
so are many trauellers, whether you re-
spect crowns in their purses, or knowledge
in their minds.

As the yong scholler in Athens went to
heare *Demosthenes* eloquence at Corinth,
and was intangled with *Lais* beautie : so
most of our traauilers which pretend to get
a smacke of straunge language to sharpen
their wits, are infected with vanitie in fol-
lowing their willes.

The bird *Acanthis* being bred in the
Thistles, will lie in the Thistles ; the Gras-
hopper being sprung of the grasse, will ra-
ther die then depart from the grasse : so
many are so far from trauelling, that they
cannot abide to leaue the sight of the
smoke of their owne chimneys.

As the snail that crept out of her shell,
was turned eftsoones into a toad, & therby
was forced to make a stoole to sit on, dis-
daining her owne house : so the traueller
that straggleth from his owne countrey, is
in short time transformed into so mōstrous
a shape, that he is faine to alter his mansion
with his maners, and to liue where he can,
not where he would.

No Mosse will sticke to the stone of *Sisyphus*,
no grasse hang on the heeles of *Mer-
curie*,

curie: so no butter will cleave on the bread of a traeller.

As the Eagle at euery flight looseth a feather, which maketh her bald in her age: so the traeller in euery country looseth some fleece, which maketh him a begger in his youth, by buying that with a pound which he cannot sel again for a penie. *Repentance.*

As wines made of good grapes are more holosome being drawne from their Lees: so those which for a good cause depart their country, are as men of a singular & diuine qualitie to be embraced of all sorts.

The world.

AS a house made to dwell in dooth perceiue nothing of it selfe, but is subiect to the lord that made it, & that inhabiteth it: so the world perceiuing nothing of it self is subiect to God that made it, who made it for his owne vse. *Lactantius. lib. 2. cap. 6.*

As a Booke deciphers the minde of the authour: so the worlde, as a written Booke dooth witnesse and contestate the glorie of God, and his roiall maiestie. *Basil. hom. 11. exameron.*

As milke is presently curded: so the world presently was. *Iustinus, quest. 3. earum quas*

*The second part of
quas gentes ponebant Christianis.*

When we see an excellent peece of workmanship, wee praise both the worke and workeman; so when we cast our eyes vpon the glorious fabricke of the worlde, wee should not onely bestowe commendations vpon it, but also magnifie God, that made it. *Theodoretus, serm. 3. de providentia.*

When wee heare an instrument of Musicke melodiously tuned, consisting of diuerse soundes, of Meanes, Tenours, Trebles, Countertenours, and Bases, we knowe that there is one that dooth thus harmoniously order it: so when wee see the concordious disposition of the world, where things inferiour doe not rise against superiour, nor low things against loftie, we are to knowe, that it is onely God that doth thus moderate them. *Hector Pintus in cap. 1. Ezechiel.*

When we see in a citie sundrie sorts of people, noble, and vulgar, rich and poore, young and olde, to liue in loue and peace without iniurying one another, we presently iudge that the ruler is iust, mightie and wise: so when wee view the huge masse of the world, and the great concord of so many different things, we cannot but wonder
at

at the iustice, omnipotencie, & wisdome of the creator and gouernor of them. *ibidem.*

Although a tree bring forth many branches, yet there is but one roote of all those branches: so in the world, albeit one man doth propagate and produce another, yet there is but one father who hath created al. *Chrysost. hom. 43. operis imperfecti.*

As God is not to be accused of impotencie, that he made but one world, and not manie: so he cannot bee accused of imperfection, that he did not make the worlde, as soone as hee was himselfe, but when hee woulde. *Iustinus, in Refutatione responsionis Gentilis ad 3. quæst. Christianorum.*

An husbandman doth sow in one ground wheate, in another barley, in another, other seedes: so God hath planted immortality in heauen, alteration and change vpon the earth, and in the whole world life, and motion. *Trismegistus, in Pymandro.*

The loue and vanitie of the worlde.

As the fish *Lepo*, or *Mole*, doth sticke vnto sea rockes: so many men cleaue vnto the worlde, and contemne immortality.

Clemens

*The second part of
Clemens Alexandrinus in exhortatione ad
gentes.*

As the same eyes cannot at one time be-
holde heauen and earth; so the loue of the
world, and the loue of God cannot dwell
together in one heart. *Cyprianus. de 12.
Ascensionibus.*

As children doe more admire and loue
a Babie of cloutes, then a beautifull wo-
man; so worldlinges doe more esteeme
the pelfe and trash of this worlde, then the
pleasures and treasures of heauen. *Chrysost.
hom. 80. in Ioannem.*

It is in vaine to powre water into a sieue;
to snatch at the flame of fire; and to beate
the aire: so the loue of the worlde is vaine,
and extreame vanitie. *Idem hom. 77. in
Matth.*

As pitch doth pollute; as lime doth de-
taine; as a snare doth enthrall; so doth the
loue of the worlde pollute, detain and in-
thrall. *Dugo Philonius de scientia bene mor-
iendi.*

As the beautie of a whore dooth allure;
so the garishnesse of the world dooth en-
tice. *Isaac presbyter de mundi contemptu,
cap. 2.*

As the sea doth one while cast shell fi-
shes, crampe fishes, and weedes vpon the
shoare

shoare without water, and by and by doth
suppe them in againe, and carrie them
into the deepe: so the worlde doth some-
times banish vs, and sometimes receiue vs,
and when we thinke our selues safe on the
shoare, then we perceiue our selues decey-
ued, and tossed with varietie of calamities:
Hector Pintus in cap. 3. Ezechiel.

**The contempt of the
worlde.**

SWallowes, as sayeth *Solinus*, doe not
build their nests in ruinous houses, or in
ill-built edifices: so neither should men
build their Mansions and Tabernacles in
this ruinous and tottering worlde. *Hector
Pintus in cap. 10. Ezechiel.*

As they that liue in a shippe, are nei-
ther fedde, nor cloathed of it, but haue
their maintenaunce from else where: so
the soules of Christians liuing in this
worlde take their celestiaall foode, and
spirituall cloathing, not from this
Worlde, but from heauen. *Macarius,*
hom. 44.

A childe when he is hungrie, setteth
naught by his costly iewelless, and sump-
tuous

The second part of

tuous apparell, but onely setteth his minde vpon his mothers dugge, whereby he may bee refreshed and nourished : so a Christian ought to contemne all the enticements of this worlde, and wholie repose himselfe vpon God. *Idem hom. 45.*

Children in their nonage delight in trifles, but when they growe men, they contemne such vanities : so worldlinges, beeing ignoraunt as children, doe loue the vanities of this worlde, but wise men growing to some ripenesse in Christianitie, doe contemne and despise them. *Nilus in lib. ascetico.*

As saylers cast their preciousst iewels into the sea to saue their liues : so we must cast from vs all the pelfe and pleasures of this world to saue a better life. *Ibidem.*

A woman that is with childe with a male, is lesse troubled both in the bearing and birth : so the Euangelicall Margarine is compassed with lesser dolour, then worldlie substaunce, therefore let vs embrace the first, as woorthie of our paines, and contemne the other with al the vaine gaines.

Reason.

Reason.

AS a ship, that hath firme anchorage, can make stay in any haven : so the minde, if it be ordered by right reason, can liue quietly in any place. *Plutarchus in Moral.*

As a grasshopper and a hauke doe not see alike; and as an eagle and a partridge doe not flie alike : so all, that are partakers of reason, are not of like force in the sharpnes of disputation, and wittinesse of reasoning. *Ibidem.*

As a monitor sitting by a boy doeth alwaies admonish him, that he offende not: so reason being alwaies present with the mind, doth not suffer it at any time to erre and offend, *ibidem.*

It is not enough to haue a sound bodie, but it is also requisite, that it be of a good habit and strong : so the reason ought not onely to bee pure, and free from vices, but to be couragious, and well fortified, *Ibidem.*

As a sterne and a bridle are not sufficient, vnlesse there be some present that can moderate and rule them : so eloquence is not sufficient to moderate and gouerne

The second part of
the people, vnlesse reason be present also
the moderatour of the speech. *ibidem.*

If there were no sun, we should haue eternall night: so if we had no reason, wee shoulde nothinge at all differ from brute beastes. *ibidem.*

In a great storme a ship is not stayed, vnlesse a weighty anchor be surely fixed in the bottome of the water: so in the great hurley burley of businesles, greate reason ought to bridle the mind, least it be caried away of affections. *Ibidem.*

The seedes of a Cypres tree are so small, that they can scarcely be discerned with the eyes, and yet a greate and tall tree doeth spring from so small a seede: so reason is a very little thing and occult, but yet is very great, if it shewe it selfe, and vnfoulde his force. *Plin. li. 17. cap. 10.*

As great weights, that no mans strength can peyse, are easily hoysed aloft by engines and deuices: so that which we cannot doe by force, is easily brought to passe by art and reason. *Idem.*

As horses, that are growne fierce and cruel, by reason of their often fighting in the warres, are deliuered vnto riders and tamers, that they may become more gentle and tractable: so men that are poud
and

& puffed vp through prosperity, are to be brought to reasons schoole, that they may looke into the imbecillitie of humaine affaires, and see the varietie and mutabilitie of fortune and blinde chaunce. *Cicero lib. 1. Offic.*

As nature doeth not bring forth her goodnesse except it be ripe and mature: so the good of man is not in man, except perfect reason bee with it. *Seneca lib. 2. epist. 125.*

As the whole body doth yeelde obedience vnto the soule, for by the soules commaunde wee lie downe and rise vp: so the whole multitude is ruled by reason, and bended by the awe of this commaunder. *Idem, lib. 1. de Clementia, cap. 3.*

As that is not the best ship, that is the faireliest painted, but that which is best for saile; and as that is not the best sword, which hath a golden scabberd, but that which best cutteth, and is best for defence; and as that is not the best square, which is the beautifullest, but that which is the straightest: so he is not the best man, that is the mightiest, or wealthiest, but he that is ordered and ruled by right reason, and sound iudgement. *Idem. epist. 77.*

As a naughtie boy doeth hate his
I i. 2. schoole.

The second part of
schoolmaster, or any one that wisheth him
well, and corrects him for his faultes. so he
that is in loue with his affections doth hate
right reason, which should gouerne him.
Philo lib. de sacrific. Abelis.

As it is absurde, that a good maister
shoulde be vnder subiection to a wicked
seruant; so is it absurde, that the reasonable
and immortal soule should be in seruitude
to the brutish and corruptible body. *Tha-
lassus ad Paulinum presbyterum.*

As nature hath giuen to diuers kinds of
creatures diuers defences for the preserua-
tion of their liues and safties, as strength to
Lions, swiftnesse to *Hartes*, swimming to
Fishes, flying to *Fowles*, and cauerns in the
earth to creeping thinges: so vnto man
hath God giuen reason, by which he sub-
dueth all other creatures. *Tyrius Platonis-
cus, serm. 10.*

As a ship in a tempest is easily drowned,
vnlesse the pylot mannage it by his indu-
stry: so affections doe draw a man from ill
to worse, vnlesse they be gouerned by
founde and solide reason. *Antonius, ser.
76. parte 2.*

As a ship, that wantes a good pylot is
driuen in stormy weather against rockes:
so a man that wantes reason in the mutiny
and

and tumult of his affections is swallowed
vp of his passions. *Laurentius Iustinianus*
de contemptu mundi, cap. 1.

Schollers.

AS one going to fetch fire at an other
mans house, and finding a good fire
there, doeth sit him downe by it, and there
doth stay: so some schollers alwaies cleaue
vnto their maisters, neither doe light their
owne wits, that at home they may enioy
their owne fire. *Plut.*

As a birde, whatsoeuer meate shee get-
teth, presently carieth it to her yong ones,
and is neuer the better for it her selfe; so
some doe therefore learne, that they may
presently teach others, becomming neuer
the better them selues. *Idem.*

As slouthfull and greedy currees doe at
home reare and bite the skinnies of wilde
beasts, but in hunting doe not once touch
them: so some præposterously studious do
deale only with trifles, and neuer come to
the touch of learning. *Idem.*

As many women doe not conceaue by
some men, but being ioyned to others be-
come fruitfull: so there bee some, that

Ii. 3. with

425 *The second part of*
with some maisters are indocible, but doe
profit with other teachers: because as be-
tweene bodies, so betweene wits, there is
a sympathie, and an Antipathie.

As planters of trees by all meanes seeke
their increase; so schollers shoulde by all
meanes seeke their profit in learning. *Phi-
lo Iudeus lib. de Agricultura.*

The diuine law pronounceth those beasts
uncleane, that doe not chew their cudde:
so learning pronounceth those schollers
vn sufficient and non-proficients, who doe
not meditate, & ruminare on those things
they heare. *Philo lib. de agricultura.*

Hunting dogges follow the wilde beast
this way and that way: so good schollers
hunte after a thinge not vnderstoode this
way and that way, vntill they attaine the
vnderstanding of it. *Cyrellus Alex. in Ioan.
lib. 1. cap. 2.*

As husbandmen hedge in their trees: so
shoulde good schoolemaisters with good
maners hedge in the wit, and disposition
of the scholler, whereby the blossomes of
learning, may the sooner increase to a bud.

As naughtie women, hauing trod awry,
conceale the names of the right fathers of
their children: so many schollers stealing
their learning from diuers authors do con-
ceale

cōceal their names; which is palpable theft and no plaine dealing. *Ingenui pudoris est (ut ait Plinius) fateri per quos profecerimus; et hac quasi merces auctori iure optimo pensitanda est, ne fures esse videamur. Grati animi esse duco, (inquit Franciscus Patricius) eorum nomina profiteri, quos imitamur, et a quibus accepimus.*

Studie.

AS that which thou engrauest in Steele and marble with great labour, endureth longest: so that we learne with great studie, we neuer forget.

As they that loue lightly, doe reioice at the presence of a friende, but being absent doe easily forgette him, but they that loue entirely and dearely, doe not suffer that to be absente from them, which they loue: so some are easily pulled by busineses frō the studie of philosophie, but they that truely loue her, neglect all thinges before they will be drawn from her, neither can any thinge without her be pleasaunt vnto them. *Plut.*

As beastes feede one one where, and another, another where: so one man stu-

The second part of
dieth diuinitie, an other law, another phisicke, another philosophy, and an other followeth armes.

As Hermophrodytes called also *Androgyni* doe so resemble both sexes, that they are neither men nor women: so some, whilst they study to be both diuines, and rhetoriciâs, are acknowledged of neither.

As from the people called *Seres* there comes the softest silkes, and the hardest iron: so from some diuers studies and contrarious endeouours doe proceede.

The Crocodile sometimes liueth in the water, and sometimes on the land, she layeth her egges on the land, and getteth her prey in the water: so whilst some studie to be both prelates & courtiers, they become pestilent members both in Church and court.

Wine moderately drunke doeth strengthen the sinewes, and corroborat the fight, but taken immoderately doeth hurt them both: so by moderate study the life is adorned, but immoderately applyed, it is much harmed.

A vine except it be nowe and then pruned, perisheth and becommeth barren through her owne fruitfulnessse: so a pregnant and fruitfull wit taking immoderate
paines

paines in study, is consumed by his owne labour.

Protogenes, being otherwise an excellent painter, is taxed, because he knew no time to take his hande from the table; so some studentes and writers are much to blame, because they neither knowe time to leaue of their study, nor know not when a thing is sufficiently amended.

Nightingals doe so contend in singing, that they die in the contentiō, their breath rather failing them then their song: so some by too much study extinguish their health, & whilst they would be ouercome of none in study, they perish in their ende- uours *Plin. lib. 10. cap. 29.*

Contemplation.

AS their eies are dimmed that come out of the clear sun into a dark place: so also are the eies of their mind that come from the contemplation of diuine matters vnto humane. *Seneca.*

As a saphyre is of the colour of a faire skie: so contemplatiue men are of a quiet and celestiall conuersation. *F. Ioannes d S. Geminiano lib. 2. de Metallis et Lapid. cap. 6.*

As

As the *Lazull* stone is better, the more it doeth resemble a celestiall colour: so cōtemplatiue men are the better the more they resemble celestiall citizens. *ibidem.*

As the *Lazull* stone being puluerizd doth cure the quartaine feuer: so the contemplation of celestial things doth banish idlenesse. *Ibidem.*

As the iuice of *Mandrake* drunke with wine, doth make the body lesles of paine: so contemplation mingled with the wine of diuine loue, and eternall comfort doeth make the soule forget worldy vanities. *Ibidem.*

As the wilde fig tree ripeneth the good figge tree: so the actiue life maketh the contemplatiue fruitfull. *Ibidem.*

As a wine cellar ought to be remoued from heate: so a contemplatiue life ought to be free from the heat of concupiscence. *Idem lib. 9. de Artificib. et Reb. Artif. cap. 1.*

Sophisters.

A Siuglers, and they y play tricks of legerdemaine doe deceiue vs, and that with a certain pleasure: so to be entangled in
in

in sophistications is ridiculous, not dangerous. *Seneca.*

As meate ill saouring, doeth not seeme to saour ill to them that haue eaten it: so the intricate conclusions and fallacies of *Scotistes* and *Sophisters*, although they do greatly offend those that are adorned with polite literature, yet they offend them nothing at all, that are drunke with such trifles, nay they seeme vnto them beautifull and elegant.

As the *Panther* doeth saour well, but onely to beastes, which hee allureth vnto him, and not vnto men: so *Scotus*, *Iauell Faber*, *Buridanus*, *Borreus*, *Burleus*, *Clictouius*, *Dorbell*, *Iohannes de Celaia*, *Gilbertus Crab*, and other such crabbed and obscure *Sophisters* are more pleasant then any spice vnto beetle-headed plodders, but more loathsome then any vncleannes to fine and fresh wits.

As the hornes of the beaste *Bonafux* are onely a burthen vnto him, and of no vse, they are so wounde one within another: so *sophisters* haue logicke and reason, but it is so sophisticated, that they can winne no bodie by it. *Plin. lib. 11. cap. 15.*

As whores do deceiue yongmē by guilefull

The second part of
ful speeches; so sophisters do ensnare fools
in the deceitful nets of false syllogismes. *Olym-
piodorus in Ecclesiasten, cap. 7.*

A lecherous eunuch would seeme to do
much, but can doe iust nothing: so a brag-
ging sophister woulde seeme to prooue
much, when he proueth iust nothing. *Di-
on Nyceanus de regno orat. 4.*

A wanton ill hunting dog taking a false
sent, doeth draw by his opening the other
dogs after him: so an ielle headed sophister
doth by his quirkes and quiddities drawe
the rude companie of foolish people after
him. *Ibidem.*

As grasshoppers are full of noice: so so-
phisters are full of wordes. *Clemens Alex.
lib. 1. Strom.*

Memorie.

AS bookes are consumed with wormes,
that are neuer looked vpon: so memo-
ry perisheth except it be renued. *Seneca.*

Little fishes slip through nets, but great
fishes are taken: so small things slip out of
the memory, when as greate matters stay
still. *Erasmus.*

As pies haue a wonderfull desire to imi-
tate the voice of man, so that through ex-
treame

treame endeuour they somtimes kill them selues: so it is maruellous pleasant and delight some to many to learne by heart poems, songs and sonnets, and to sing them, albeit they vnderstand them not. *Conradus Lycosthenes Rubeaquensis.*

As *Lupus Ceruarius*, a beast ingendered of a hinde, and a wolfe, doeth in the time of hunger and famine forget his food, if so he see any body: so from many that presently slippeth out of memory, which they purposed to speake of when as they heare wordes spoken to an other effect. *Plin. lib. 8. cap. 22.*

Cast any thing into a standing water, & circles will arise, which put out one another: so when one thing commeth into the memory, another thing is thrust out, therefore the memory is alwaies to be repaired, that as one matter passeth, another may be present. *Gregor Nazianzenus orat. in funere patris.*

As *Seneca* was of such perfect memory, that he coulde rehearse after one, by hearing two hundred verses; yea, a greater maruaile of memorie, he could recite two thousand names of men, beeing repeated once before him, with as good a memory, as hee that first named them: so *Carmides* of

The second part of
of Greece was so famous for this facultie,
that he neuer hearde any reading, but hee
coule repeate it worde by word without
writing, were the writing or reading ne-
uer so longe, hee woulde not misse a fil-
lable

Learning.

AS it maketh nothing to the dispatch of
the iorney to haue known the way, ex-
cept thou hast endeouour and strength to
walke: so learning doeth nothing profit, if
thine owne vertue be wanting. *Lactantius*
lib. 6. cap. 5.

As the maturity of things haue their sea-
sons, flowers in the spring; corne in sum-
mer, and apples in autumn: so the fruites
of winter is learning. *Basilus epistol.*
172.

As hunting dogges by the sent doe fol-
low wilde beastes a farre off: so the louers
of learning doe follow after iustice and o-
ther vertues beeing enamoured with the
sweete sinell that comes from them. *Philo*
lib. de somnijs.

As wels, whence much water is drawen,
are not onely not diminished, but made
the sweeter: so learning and science by tea-
ching

thing and intusing it into others is not decreased, but encreased. *Idem lib. de somnijs et lib. de gigantibus.*

As a light lighting many lightes, continueth of the same bignesse, & is not lessened: so science in men by imparting it, is not annihilated. *Ibidem.*

As the images of our absent friends are gratefull vnto vs, because by a false solace they lighten the languorment of their absence: so much more must learning bee welcome vnto vs, which is the true footstep of an absent friend, and a true note of of his perfection. *Seneca epist. 10*

The crocodile otherwise a dangerous and an inuincible creature, yet so feareth the men of the ile *Tentyra*, that at their voice shee is afrighted, so tyrants albeit they contemne all men, yet they feare the writings of the learned, as *Tyberius* did. *Plinius lib. 8. cap. 25.*

As wals are a defence vnto a city: so learning vnto the mind. *Democritus apud Antonium in Melissa part, 1, serm. 50.*

As husbandmen more willingly see the eares of corne hanging downewardes, then standing vppe, because the one is fruitfull, the other fruitlesse: so learning and philosophie hadde rather see
her

The second part of
her schollers submisſe and humble, the
lofty and ſwelled with glory, for the one
becommeth profitable, the other vaine.
Plutarchus in Moralibus.

Nightingals are ſo delighted with ſin-
ging, that they die with contending, their
winde ſooner failes them, then their ſong:
ſo ſome through an immoderate loue of
learning doe ſhipwracke their health, and
whiſt in learning they will of none be o-
uercome, they periſh in their endeouours.
Plinius lib. 10. cap. 26.

Elephants although they cannot ſwim,
yet they are wonderfully delighted in ri-
uers: ſo ſome although they are ignorant of
learning, yet they deſire to bee conuerſant
with learned men. *idem. lib. 8. cap. 5.*

Nectar the drink of the Gods, the more
it was drunke, the more it would ouerflow
the brimme of the cup; the ſtone that gro-
weth in the riuer of *Caria*, y more it is cut,
the more it increaſeth: ſo learning y more
it is exerciſed, the more it increaſeth, and
the more it is publiſhed, the more it is pro-
pagated.

The maner of learning.

AS before we be familiarly acquainted
many things offend vs in a man which
after

After acquaintance we like verie well of: so in learning and Philosophie, the first tediousnesse is to be tolerated, vntill through vse it become easie and pleasant. *Plut.*

Vessels doe fit and incline themselves to receiue that, which is powred into them: so he that learneth must applie himselfe, that none of those things run out, which are profitably taught. *idem.*

The eares of putrified vessels, are rather filled with anything, then with that is necessarie: so some forthwith doe learne foolish things. *idem.*

An Orator:

AS a learned Phisitian is knowne by a desperate disease, and a good Pylot in a storme: so a cunning Oratour is discerned in pleading and perswading difficult and serious matters. *Sidonius, in Epistol. ad Rauricum suum.*

As a carefull Phisitian, before hee applyeth his medicine, dooth not onely search out the nature of the disease, but also the maner of the liuing of the diseased, and the nature of his bodie: so also an Orator, when hee taketh a doubtfull and weighty matter in hande, hee must by all possible meanes

The second part of
search out, what the Iudges thinke, what
they expect, what they would, & by what
speech they will be the soonest lead. *Cicero*
lib. 2. de Oratore.

As there is no matter so combustible,
which taketh fire, except fire be put vn-
to it: so there is no minde so readie to
conceiue the force of an Orator, which can
be inflamed by his speech, vnlesse the Ora-
tor himselfe come inflamed and burning
vnto it. *Ibidem.*

As it was sayde of the Greeke Musi-
tians, that they became Pypers, that could
not prooue Harpers: so wee see manie
that when they cannot become Ora-
tors, prooue Lawyers. *Idem, orat. pro*
Murena.

As certaine vessels of Clay are had in
estimation, by reason of the Arte, that
is vsed in making them: so many times
a matter of no moment, and of small
consequence doth commend the wit of an
Orator.

If the grauing Iron bee hot, thou mayst
easilie engraue in precious stones; what
thou listest: so an Orator shall more easilie
moue and perswade, if he not onely plead
vehemently, but feruently, and affectio-
nately loue that he prayseth, and detesta-
bly-

lie hate that he discommendeth.

As it is dangerous, if all incline and run to one side of the ship, but then the ship is well peysed, when one bends one way, and another another: so dissention and discord among Orators, Rhetoricians, Lawyers, and Plaiers, do make the state of a Citie more safe. *Plut. in Moral.*

As he is a ridiculous Musitian, that pricketh a graue matter with a Lydian note; so is he a ridiculous Orator, that speaking of the precepts of well liuing, doth lasciuiously and riotously superabound in rhetoricall exornations, & figuratiue condiments. *ibid.*

Eloquence.

AS it is not inough to haue a bridle, or the sterne of a ship, except there be one that may guide & moderate them by skill: so eloquence is not sufficient to gouerne and rule y people, except reason be present the moderator of the speech. *Plut. in Mor.*

As it is the praise of water, if it sauour of nothing (for sauour is a signe of that which is putrified :) so although of all others wee require eloquence, yet we say, that a Diuine ought to bee without glosing and affectation.

The second part of

As that is not the best picture, which by the matter testifieth the wealth of the owner, or the art of the painter, but that which truly representeth y^e thing it personateth: so that is the best eloquence, which maketh no ostentation of the witte of the speaker, but verie fitly sheweth the matter.

As silken garments are discommended, because the bodie appeares thorow them, whereas garments were inuented to couer the bodie: so that eloquence is ridiculous, which doth not declare the matter, but obscure and darken it, seeing that speech was giuen vs to lay open our mindes and matters. *Plin. lib. 11. cap. 22.*

As the Boxe tree is alwayes greene, but of a naughtie sauour, and hath seede odious vnto all liuing creatures: so some besides the grace of speech, do bring nothing but that, which is to be auoyded. *Idem. lib. 16. cap. 17.*

The tree *Tilia* hath a sweete barke, and sweete leaues, yet no liuing creature can abide to taste or touch the fruit of it: so the speech of some is elegantly composed, and Rhetoricallie deliuered, and yet there is no fruite of matter or sentence in it. *Ibidem cap. 15. & Theophrastus. lib. 1. cap. 10.*

As

As some Philistians are almost skilfull in the cure of all diseases and languors, and yet can render no true reason of them : so some verie eloquent, know all the points of Rhetoricke, and the groundes of their Arte, yet are verie bare in the substance of argument, or soundnesse of matter. *Philo in lib. quod deterius potiori insidietur.*

As infantes cannot speake, but by hearing others talke : so none can be eloquent but by reading and hearing elocutions and exornations of speech. *August. lib. 4. de doct. Christ. cap. 3.*

As hee that hath a beautilous bodie, and a deformed minde, is more lamented for, then if both partes were deformed : so they that deliuer false things eloquent, are more to bee pittied, then if they make them rudely and clownishly. *ibidem, cap. 28.*

As holesome meate retaineth his owne vertue, whether it bee deliuered out of an earthen vessell, or a siluer Platter; so truth is not impayred, whether it bee vttered politikelie or plainely. *Idem libro 5. confessionum. cap. 6.*

As luxurious persons behold the comeliousnesse of the bodie, and not the beautie of the mind; so some only marke the structure

The second part of
of orations, and not the frame of argumēts,
Theophilus Alexand. Epist. 2. Paschali.

As Brasse is ingendred of Sulphur, and Quickfiluer: so eloquence is compounded of two things, of interior meditation, which resembleth sulphur, and of exterior pronounciation, which resembleth quickfiluer.

As brasse being mingled with other metalls, changeth both colour & vertue, whereupon there comes three kindes, one white like filuer, another yellow like golde, and a third also like golde, drawne into thinne plates, which players make their crownes of: so eloquence is threefold, spirituall eloquence, which gaines soules; secular eloquence, which winnes gaine; and poetical eloquence, which moues delight.

As Brasse soone rusteth if it bee not oyled: so eloquence soone becommeth offensive, if it be not annointed with the oyle of charitie.

As brasse is the fittest mettall to make bells & trumpets of, by reason of the sound: so eloquent men are best to make preachers of, because they will be heard.

As brasse hath many vertues against many infirmities; for as *Plin.* and *Diosc.* say brasse being burnt and puluerized, doo

purge hurtfull humors, heale wounds, expel darknes from the eies, and eateth away superfluous flesh: so diuine eloquence; and the tongue of a preacher being burnt, that is, inflamed with the fire of the holy spirit; and puluerized, that is, grounded on humilitie, hath vertue to dissolue the hardnes of heart, to drie the lust of the flesh, to purge the noysome affections of sinfull men, to heale the woundes of temptations, to banish the mists of errors, and to eat away the gluttonie of intemperate persons.

Though the Rose bee sweete, yet being tied with the Violet, the smell is more fragrant; though meate nourish, yet hauing good sauour it prouoketh appetite; the fairest nosegay is made of many flowers; the finest picture of sundry colours, & the holisomest medicin of diuers hearbs: so though the naked truth be welcome, yet it is more gratefull, if it come attired and adorned with fine figures, and choice phrases.

A good gouernor, that is also beautifull, is more acceptable to the people: so is a Philosopher, that is eloquent. *Seneca.*

A Diamond set in gold is more gratefull: so is the truth adorned with eloquence.

The second part of

Speech.

AS neying is proper to a horse, barking to a dog, bellowing to an ox, and roaring to a lion: so speech is proper vnto man. *Philo lib. de somniis.*

As a sicke man doth not seeke for a learned phisitiā, but for one skilful to cure him: so we do not expect a flaunting speech of a Philosopher. *Seneca apud Erasmus.*

Musitians make the sweetest melody by the gentlest touch: so a gentle speech doth more moue the people, then a crabbed. *Plutarchus in Moral.*

As a horse is turned about with a bridle, and a ship by a sterne, so men are ledde by speech. *ibidem.*

As houses without doores are vnprofitable: so are men that haue no rule of their speech. *ibidem.*

As in calamitie our firmest & best friends are present with vs: so let our best speeches be also present. *ibidem.*

Some do loue nothing in an apothecaries shop, but the fragrancy of the smel, neglecting the goodnes of preseruatiues, and the vertue of purgatiues: so some do looke for nothing in Plato and Demosthenes, but the puritie of the Atticke speech. *ibidem.*

Arras cloathes when they are wide opened, do shew the pictures wrought in the, but beeing lapped vp, they conceale and hide the same: so a speech aptly composed and well pronounced, doth set before our eyes the order and course of the matter, but beeing ended, the most of it slippeth out of our mindes. *Idem in Græcorum apophthegmatis.*

As women doe then smell well, when they smell of nothing: so that speech hath the best ornament that wants affectation.

Cicero ad Attic. lib. 2.

As the Painter *Protogenes* knew *Apelles* by the draught of one line, although hee had neuer seene him before: so by one onely speech a man may bee discerned, what wit and wisdom he hath. *Eras. in similibus.*

As the same sunne doth melt waxe, and hardē clay: so the same speech doth make some better, and some worse, according to the diuersity of dispositions.

As the loadē stone doth not drawe any thing vnto it but Iron, although other thinges bee much lighter: so the speech of some doth not moue all, but onely those that are inclined to that they perswade.

As salte moderately sprinkled on meate doth season it, and addes a liking to our taste:

The second part of
taste : so if thou minglest in thy speech
some antiquitie or pretty conceit, it addes
great beauty vnto thy talke, but if it bee
done too affectedly, there is nothing more
vnpleasant:

In a vine whatsoeuer is taken away by
pruning from the matter, is added vnto the
fruit: so the fewer the words be, the grauer
are the sentences.

As *Timanthes* is praised in this, that in
all his workes, more alwaies was vnder-
stoode then was painted : so that kinde of
speech is the best, wherein many thinges
are left vnto consideration, and fewe dis-
coursed of, and wherein there is more
sense then wordes. *Plinius lib. 35. cap. 10.*

Nettles haue no pricks, yet they sting: so
words haue no points, yet they pierce.

As one mettall is to be tempered with
an other in fashioning a good blade, least
either being all of Steele, it quickly break,
or all of Iron, it neuer cut: so fareth it in
speech, which if it be not seasoned as well
with wit to moue delight, as with Arte to
manifest cunning, there is no eloquence.

Pronunci-

Pronunciation.

Fishes do so labour to imitate the words man, that oftentimes they die in the endeavour : so it is delightfull vnto some to learne by harte, psalmes, prayers, and fine speeches, and afterwardes to pronounce them, they not vnderstanding them. *Conradus Lycosthenes Rubeaquensis.*

The Birde *Taurus* beeing but little of bulke, doth imitate the bellowing of an Oxe: so some beeing base and meane of themselues, yet doe pronounce and vtter great and high matters, and speake of Emperours and the mightie potentates of the world.

A good play sometimes is hissed off the stage, through the fault of the plaier, ill acting it: so a good speech doth displease, if it be ill pronounced.

As by the same breath, but sent forth after diuers maners, we heat & coole things: so by the same speech being diuerslie pronounced, wee either stir vp affections, or moue none.

Hee that runneth with all his might and maine, staieeth himselfe not where he will, but is caried further then hee woulde: so

The second part of
too much celerity in pronounciation is rashly
caried, whither it would not, *Seneca.*

Hearing.

THe gates of the city are shut in vaine, if
one bee left open, by which the ene-
mies may issue in: so it is not sufficient to
bee temperate in the other senses, if the
hearing bee open to pernicious speeches.
Plutarch.

As that gate is more diligently to bee
kept, which leadeth vnto the Kings court:
so the hearing is more warily to bee kept,
because it is very nearely ioined to the ra-
tional part of the soule, and by it that is ad-
mitted, which may either much helpe, or
much hurt. *Idem.*

As Hunters doe not suffer their dogs to
smell after, or to bite euery thing, but they
keepe them fresh for the wild beast: so it
is meet that the eares and the eyes be kept
from wandring euery where, and bee on-
ly reserued for necessary matters. *idem.*

Hartes when they lift vp their eares, are
of a very sharpe and cleare hearing, but
when they let them downe they become
deafe: so Princes if there be any thing that
pleaseth them, they heare it a far off; but if
otherwise,

otherwise, they will not vnderstand, albeit thou criest aloud vnto them.

Sea-fishes liue in salt water, and yet are not the salter: so many heare the worde of God, and are neuer the better. *Clemens Alexand. lib. 1. Stromatum.*

Hee that learneth to builde, and neuer buildeth, his learning is to no purpose: so hee that heareth, and neuer bringeth that into action hee heareth, his hearing is in vaine. *Macarius in regulis fusius disput. interrogat.*

Great and often showers doe hurt the earth: so many intricate and deepe insoluble questions doe damnifie the hearers. *Gregor. Nazianz. lib. 1. de Theologia.*

Men would sit from midnight till noone to see the games of *Olympus*: so should we to heare those matters, that doe not onelie concerne this life, but that is to come. *Chrysost. Oratione 2. aduersus Iudeos.*

As those men that are giuen to wine and drinkings, as soone as they rise, do inquire where any bankets, suppers, comestations, or compotations are to be kept: so we, as soone as wee arise, should diligentlie enquire, where wee may heare any wholesome exhortation, admonition, doctrine, or sermō, that may bring vs vnto Christ. *ibid.*

As

The second part of

As a Phisitian prepareth his medicine in vaine, except his patient will receiue it: so a Preacher shall not deale effectually, except his auditors obey him. *Idem hom. 2. in Genesin.*

An Auditour, and his
Dutie.

A Good guest doth not thinke that it on-
ly belongs to him to bee well enter-
tained at another mans costs and charges,
but he againe in like maner prouides to re-
quite his curtesie: so a diligent auditour
doth not idly heare a carefull speaker, but
it is meet that he helpe and grace the spea-
ker with his countenance, eyes, applause
and fauour. *Plutarch.*

As in house-keeping both friendes and
enemies do profit, as *Xenophon* saith: so a
vigilant and wise auditor not only becoms
better learned by the wise sayings, but also
by the errors of others. *idem.*

As we come to an holy banquet: so wee
should come to heare, with a peaceable &
a fauorable minde, that we may benignely
approue good speeches; & if any thing bee
said y^e is scarce currēt, we may secretly note
it, both what was the cause of the errour, &
the

the scope of the speakers mind. *idem.*

As Tragedians at Theaters : so Philosophers in schooles are to bee heard till they ende. *idem.*

As in those things that are sung vnto a pipe, many faults escape which the hearer taketh no notice of: so in an elegāt & flaunting oration many foolish matters slip by the auditor, which he marketh not by reason of the colours and garnishing of Rhetoricke. *idem.*

As that vessell is not filled, which alwaies powreth forth, and neuer receiueth : so he doth not receiue wisdom, that alwaies speaketh and neuer heareth. *idem.*

As he that comes to a banquet, feedeth on those things y^e are set before him, neither asketh for other things: so it is meete that y^e learner heare silently, vntill he hath finished that speaketh, and thē if he please he may propound any profitable question. *idem.*

They that make garlands, seek for things most beautifull, & not most profitable; but bees settle vpon the bitterest thime, and sucke honie out of it : so it is requisite that an auditour do not onely imbrace the elegancies of speech for pleasure sake, but that he also collect the force and profit of sentences. *Idem.*

As

The second part of

As louers do fauorably interprete some faults : so also ought auditors. *idem.*

As in meates wee doe not alwaies seeke after pleasure , but also after health and holesomenes: so also in reading & hearing authors. *idem.*

As vn fledg'd birds hang alwaies gaping at the mouth of their dams: so some are so troublesome vnto their teachers , that all things must be chewed before they can receiue it, neither will they at any time provide for their own feeding. *idem.*

As at ball play it is the part of one to strike it, and of another to catche or stop it; so both the hearer and the speaker are to discharge their duties. *idem.*

As they that heare Comedians, doe not heare them for this end, that they may become Comedians , but for pleasure sake: so now adaies many do heare learned sermons, and preachers diuinely discoursing, not that they may be bettered by folowing them, but that they may be delighted, and haue their eares tickled.

He that goeth in ambassage with letters from a great Prince, of himselfe is manie times both obscure and obscurely descended, yet they that receiue them, not looking vnto his estate, receiue the letters with

with great reuerence and silence, because of him that sent them: so auditours ought not to looke to the speaker, neither to his meanenes, but because hee speaketh from God, therefore he is attentiuely to be heard.

Chrysost. hom. 44. in Genesin.

He that putteth bread into his mouth, or any other meate, first cheweth it with his teeth, and then letteth it down into his stomacke: so when we heare the word of God, wee must first meditate vpon it, and see what it is that is spoken, & then where upon it was spoken, and to what end. *Idem hom. 41. oper. imperf.*

As we cannot well discern the taste of the meat we receiue, except wee first masticate it with our teeth: so wee cannot vnderstande the vertue of the worde wee heare, except wee meditate vpon it. *ibidem.*

As the meat doth nothing profit vs wee haue eaten, if wee cast it vp againe: so the worde doth nothing profit vs, wee haue heard, if we forget it. *ibidem.*

Those beastes among the Iewes were cleane, which chewed their cud: so hee is a spiritual and holie man, that hearing the word of God, doth ruminare and meditate on it, and when he hath vnderstood it,

L I

doth

The second part of
doth commit it to memory, that thence, as
out of a storehouse, he may take for his vse
and need. *Ibidem.*

Breuieloquence:

THe *Celtiberians* do so temper & harden
their Iron, that it beeing buried in the
earth, that may be purged and taken away
which is earthly: so the *Laconique* speech
is made more piercing by taking away
that which is superfluous. *Plut.*

Disputation.

AS *Vlysses* is derided of the wooers in *Homer*,
because he asked a peece of bread
and not a sword and a target: so they are
more to be derided, that in serious disputa-
tion object vayne and friuolous matters.
Plut. in Moral.

As by gymnasticall disportes the
strength of the body becomes more firme:
so by disputation the strength of the mind
becomes more fresh and liuely. Which
kind of learned concertation the Poets imi-
timated vnto vs by the weapons of *Pallas*,
and the Hebrues when they said, that Iron
was the badge of wise men. *Picus Miran-*

dula

Adula, in Apologia propositionum suarum.

As in wrestling the strength of the bodie is seene: so in disputation the force of the minde is discerned. *Tyrinus Platonicus sermone. 5.*

Examples of life.

AS they that combe & trim themselves, do vse a glasse: so he that taketh in hād any exploite setteth before himself the examples of laudable personages. *Plut.*

If thou putttest the hearb *Exungium* into the mouth of a goate, when she staieth all day, vntil the goatherd take out the herbe: so the examples of Princes and great estates doe mightilie preuaile among the common people. *idem.*

As a wart or a wrinkle doth more offend in the face, then great blemishes and skars in another place of the bodie: so small faults, doe seeme great in a Prince, and are very hurtfull, because they are in view of all men, and the people are prone to follow them. *idem.*

He that seemes good by being cōpared with them that are bad: is as hee that admires his own swiftnesse, when he looketh

The second part of
vpon them that are lame, *Seneca.*

As *Zenxis* pourtraying *Iuno*, out of all the Agrigentine virgins chose fūe of the fairest, that hee might imitate, what was most excellent in them: so out of manie, wee are to propounde the best vnto our selues for an example of life, neither are wee to imitate all thinges in them, but the best things.

As the Sun, Moone and starres do differ from one another in light, and yet are all glorious creatures, and do direct our courses in trauell, both by sea and lande: so the saints do differ one from another in religious perfections; and yet are al setters forth of Gods glory, and may serue for examples to guide and direct our liues in this world; as we must imitate *Abraham* in faith; *Ioseph* in chastity; *Moses* in meeknes, and *Iob* in patience. *Origenes lib. 1. in Iob.*

As sweet odours, and vsfauery smels do communicate themselues vnto many: so do good and ill examples. *Eusebius Emis-senus, hom. de initio quadrages.*

As Paynters when they make one picture by another, doe respect verie seriously their patterne and exemplar: so when wee practise to growe to perfection wee should patterne our liues after the example

ample of holy men, that we may growe as they did. *Basil. epist. 1.*

As one doue flying away, the rest do follow: so are wee drawne away by example. *Chrysost. de continentia Ioseph.*

As the victories and valiancy of others enkindleth valor in the breasts of soldiors: so shoulde the examples of patience in others, beget christian patience in vs. *Idem serm. in beatos Iob & Abraham.*

Zeale.

AS zeale must erect our discretion, that we runne not too slowly: so discretion must direct our zeale, that wee runne not too fast.

As the woman in the 31. of the *Proverbs*, and 13. verse, laboured with her hands, and with the counsell of her hands: so in our labours we must haue both zeale and discretion.

In the Leuiticall lawe God forbiddeth to bring vnto him any blind offering: so all blind zeale, is a blind offering, which God will not accept.

As *Minerva* is said to put a golden bridle vpon *Pegasus*, that hee should nor flie too fast: so our *Minerva*, that is our christia

The second part of
discretion, must put a golden bridle vpon
Pegasus, that is, our earnest zeale, least if
our zeale be vnbrideled, it make vs run too
fast.

Octavian the Emperour did beare in his
Eschocheon, a Crabfish and a Butterflie,
with this mot. *Soft pace, goes far.* A Crab-
fish creepes. Thats soft pace. A Butterflie
flies. That goes far. A Crabfish, a Butterfly,
Soft pace, goes farre. And *Vespasian* the
Emperour did stampe in his coyne a Dol-
phin and an Anchor, with this Impresa,
Soone inough, if well inough. A Dolphin
out-strips the ship. Thats soone inough.
And Anchor stayes the ship. Thats wel-
inough. A Dolphin, an Anchor, Soone i-
nough, if well inough: so in all our actions
wee must haue zeale to further our ende-
uours, and discretion to moderate our
course. *Doctor Playfere.*

If the lower spheares in the heauen
shoulde not bee stayed with the contrarie
course of the highest spheare in the firma-
ment, they woulde soone set the whole
worlde on a light fire: so if our zeale bee
not tempered with discretion, and the in-
feriour affections of the minde, if they bee
not staied with the contrary course of rea-
son, and with the middle motion of the
and

spirit of God, they will soone ouerheat vs,
and ouerthrow all we go about.

The string of an instrument may bee
as well too high, as too lowe; if it bee too
lowe it iarres, if it be too high it breakes: so
the minde of man may bee as well too in-
tent, as too remisse; if it bee too remisse, it
runs too slowlie, if it bee too intent, it runs
too fast.

V Vit.

AS many wilde weedes growing in a
fielde, although naught of them-
selues, yet are the signes of a fertill and
fruitefull ground, if it were tilled: so
manie affections of the minde beeing
naught of themselues, do argue no barren
wit if it were rightlie ordered. *Plut.*

Mortar is to bee straightwaies vsed, be-
cause it quicklie dryeth: so the witte of a
childe is to bee forthwith endued with li-
terature and holesome counsell, least it
growing stubborne and harde doe not ad-
mit the hande of a fashioner. *Plinius libro.*
36. cap. 24.

As Vessels of a narrowe mouth doe
more difficultlie receiue, but do more sure-
lie retaine the liquor; so wits that do more

L 14. slowly

The second part of
slowly conceiue for the most part do more
assuredly remember. *Quintilianus.*

There is lesfer force and vertue in the
roots of holesome hearbes, when the seede
waxeth ripe: so the edge of wit and nature
waxeth blunt and dul, when wee giue our
selues to get children.

The Adamant by one thing is softened
for the stroake of the hammer, otherwaies
it is impenetrable: so there is no wit so
fierce and barbarous, which may not bee
tamed by one meanes or other.

As some trees do fairely flourish, but do
bring forth no fruit: so the towardnesse of
some children doth promise great fruit of
life, which as soone as it growes vp, beeing
drowned in vaine pleasures, it deceiueth
the expectation of all men. *Plin. lib. 16. cap.*
26. & 27.

It is reported that in *Albania* there are
men, that haue eyes of a fiery rednes, who
like Owles, doe see better in the night,
then in the daie: so some are more witty in
deuising mischieuous matters, the in inue-
ting things good & laudable. *Plin. li. 7. ca. 2.*

As those women that conceiue & bring
forth too soone, do soone waxe olde, as the
Indian *Calinga* doe, that bring forth at five
yeares of age, and die at eight: so those
wits

wittes that are soone ripe, are soone rotten.

Plin. lib. 7. cap. 2.

Trees exceeding fruitfull, do soone wax olde: so excellent wittes are seldome long liued, and the best things among mortall men, do soonest decay.

The Sallow tree doth cast off her seede, before it be ripe, wherupon *Homer* calleth it *A spoyle fruit*: so some wittes too soone ripe, doe teach and write before it bee meete.

The Oliue tree is long a growing, but it bringeth forth excellent fruit; the Sallowe tree presently shooteth vp, but it is barren: so it is with wittes too soone ripe. *Plin. lib. 16. cap. 26. in fin. & lib. eod. cap. 27.*

A couragious horse is fitter for carriage and burthens, then an idle iade, and yet no man layeth them on: so great wittes are fittest for the discharge of great & waigh-tie functions, but few employ them, being contented with dizzards and cow-babies, whom they may ouerrule and controule at their pleasure. *Seneca.*

The earth that bringeth forth salt, bringeth forth none other thing: so wits fruitfull in learning, are not so forcible in other matters.

The fish *Trochus* hath coiture with it selfe,

The second part of
selfe, and doth conceiue of it selfe : so some
through the happinesse of their wit doe in-
fuse into themselues the seedes of learning,
whom the Grecians call *Autodidactoi*, tea-
chers of themselues. *Plin. lib. 9. cap. 52.*

As small wines in time waxe sowre : so
vulgar wittes come to dorage in continu-
ance, but those that be excellent, and wits
of prooffe, doe holde out till the last date of
olde decrepit age.

As certaine groundes haue in them
Merle, or white earth like Chalk, by which
they are manured and fatted : so an honest
wit hath that in it, which can better it selfe,

As fire skippeth to *Bitumen*, as soone
as it comes neare it, by reason of the cog-
nation it hath with it : so wittes borne to
learning, doe forthwith take it. *Plin. 2.
cap. 108.*

As wee perceiue the shadow of a diall
passed, but perceyue it not passing; and as
it appeareth that a plant hath encreased,
but wee discern it not increasings: so the
going forward of wittes, because it stands
of small increasings, is perceyued after-
wards a farre off.

As in great Forrestes mightie wilde
beastes are bredde : so in great wittes,
great vices are woont to spring vp. *Plut*

in *Moralibus*.

The earth the more fruitfull it is by nature, the more it is corrupted, if it be neglected: so wittes, the more pregnant they are, the more vices they bring foorth, if they bee not rightlye instituted. *ibidem*.

The fire the clearer it burneth, the sooner it goeth foorth: so wittes the more illustrious and ripe they bee, the shorter is their continuance amongst vs. *Seneca de consolatione. cap. 23*:

As the sweetest Rose hath his prickle, the finest Veluet his brack, y^e fayrest flower his bran: so the sharpest witte hath his wanton will, and the holiest head his wicked way. *John Lilie*.

The freshest colours soonest fade, the keenest Rasour soonest turneth his edge, the finest cloath is soonest eaten with the Moathes, and the Cambricke sooner stayned then the course Canuas: so the pregnantest wit is soonest peruerterd,

As the fleetest fish swalloweth the delicatest baite; the highest soaring Hawke trayneth to the lure: so the wittiest braine is inueigled with the suddaine view of alluring vanities.

He that will carrie a Bull with *Mila*, must

The second part of
must vse to carrie him a calfe also; hee that
coueteth to haue a straight tree, must not
bow him being a twigge; so he that thinks
to haue wisdom in age, must labour to
get wit in youth, and he that would be vp-
right in age, must not bow downe to vice
in youth.

The Potter fashioneth his Clay when
it is soft; the Sparrowe is taught to come
when hee is young; the Iron being hot, re-
ceiueh any forme with the stroke of the
Hammer, and keepeth it beeing colde for
euer: to the tender wit of a childe, if with
diligence it bee instructed in youth, will
with industrie vse those qualities in
age.

The fine Christall is sooner crazed then
the hard Marble; the greenest Beech bur-
neth faster then the driest Oake; the fairest
silke is soonest soyled; the sweetest wine
turneth to the sharpest vinegar; the pesti-
lence doth most rifest infect the clearest
complection, and the Caterpillar cleaueth
vnto the ripest fruit: so the most delicate
wit is allured with small inticement vnto
vice, & most subiect to yeeld vnto vanitie.

The Sunne shineth vpon the dunghill,
and is not corrupted; the Diamond lieth in
the fire and is not consumed, the Christall
toucheth

toucheth the toad, and is not poisoned; the bird *Trochilus* liueth by the mouth of the Crocodile, and is not spoyled: so a perfite wit is neuer bewitched with lewdnes, neither entised with lasciuiousnes.

As he is a Cockescombe that prefereth the blossome before the fruit, the bud before the flower, and the greene blade before the ripe Eare of corne: so is he a foole that preferreth his owne witte before all mens wisdoms.

As the Sea-crab swimmeth alwayes agaynst the streame: so witte alwaies striueth against wisdom.

As the Bee is oftentimes hurt with his owne honie: so is wit not seldome plagued with his owne conceit.

The Vine watered with wine, is soone withered; the blossom in the fattest ground is quickly blasted; the Goat, the fatter shee is, the lesse fertile shee is: so man, the more wittie he is, the lesse happie he is.

Fire (an Element so necessarie that without it man cannot liue) doth as well burne the house, as burne in the house, if it be abused; Treacle doth as well poison as helpe, if it be taken out of time; Wine if it bee immoderately taken doth kill the stomacke, enflame the liuer, & mischief the drunken;
Phisicke

The second part of

Phisicke doth destroy, if it be not wel tempered; Lawe doth accuse, if it be not rightly interpreted; Diuinitie doth condemne, if it be not faithfully construed; poyson is taken out of the Honisuckle by the spider; venom out of the Rose by the canker; and dung out of the Maple tree by the Scorpion; euen so the greatest wickednesse is drawen out of the greatest witte, if it bee abused by will, or intangled with the worlde, or inueigled with women.

The Rose, though a little it bee eaten with the Canker, yet beeing distilled, yeeldeth sweete water; the Iron though fretted with the rust, yet beeing burnt in the fire, shineth brighter: so witte, although it hath bene eaten with the Canker of his owne conceite, and fretted with the rust of vaine loue, yet beeing purified in the Still of wisdom, and tryed in the fire of zeale, will shine bright, and smell sweete in the nostrilles of all young nouices.

As an edge cannot bee anie thing woorth, if it haue nothing to cutte, and as Miners cannot worke without mettals; so witte cannot thriue without wealth.

As it nothing auaieth to be a cunning lapidarie, and haue no stones; or a skilfull

Pilot

Pilot & haue no ship; or a thriftie man, and haue no money: so it is to little purpose to haue fine dexteritie of wit, except there be wealth to maintaine it.

He that hath a garden plot, doth as well sowe the pothearbe, as the Margerom, as well the Leek as the Lillie, as well the hol-som Isop as the faire Carnation, the which he doth to the intent he may haue hol-some hearbs as well to nourish his inward parts, as sweet flowers to please his outward desire, as wel fruitfull plants to refresh his senses, as faire shewes to please his sight: euen so, whosoever that hath a sharp & capable wit, let him as well giue his mind to sacred knowledge of diuinitie, as to the profound studie of Philosophie, that by his wit hee may not onely reape pleasure, but profite, not onely contentation in minde, but quietnesse in conscience.

Hee that thinketh to buy meate in the Market for honestie, without money, may haue a godly mind, but he shall be sure to haue an empty belly: so he that seeketh to get wealth by witte without friends, may haue a wittie heade, but he shall be sure to haue an emptie purse.

There is nothing more smooth then Glasse, yet nothing more brittle; nothing more

The second part of
more faire then snowe, yet nothing lesse
firme: so there is nothing more fine then
wit, yet nothing more fickle.

As *Polypus* vpon what rock soeuer he ligh-
teth, turneth himself into y^e same likenes; or
as the bird *Piralis* sitting vpon a white cloth
is white; vpon greene, greene, & changeth
his colour with euery cloath; or as our
changeable silk turned to the sun hath ma-
ny colours, and turned back, the contrary:
so wit shapeth it selfe to euery conceit, be-
ing constant in nothing but in incōstancie.

As the rude Poet *Cherillus* had nothing
to bee noted in his verses, but onely the
name of *Alexander*; nor that rurall pain-
ter *Dareus* any thing to couer his defor-
med Ape, but a white curtaine: so manie
haue nothing to shadowe their shamelesse
wickednes, but onely a shew of wit.

Diuerfitie of VVits.

THose Cedars, that yeeld the fayrest flo-
rish, bring soorth no fruite, but those
which doe not so fairely flourish, are fruite-
ful: so many times some haue the fine grace
of Rhetoricke, that lacke the soundnesse
of wisedom; and some againe haue
plentie of profitable matter, that want
the

the exornations of eloquence.

As some women doe not conceaue by some men, but being ioyned to others become fruitfull; so some wits are indocible of some maisters, which beeing vnder others doe profit: because there is a sympathie and an antipathie of wits, as well as of bodies.

As the adamant doeth resist all force, and is mollified by the warme and fresh bloud of a goate: so some wittes will not bee mannaged by any force, but are softened and moderated by faire meanes and gentle behauour.

As among so many thousande men, there are no faces alike in euery respect: so euery man hath his seuerall disposition and maner of liuing.

Bookes.

AS gold is tried by the touch: so good bookes by their worth.

As in sweete oyles, ointments and wines: so in bookes antiquity doth adde estimation and price.

As those precious stones are more to be esteemed, which not onely do delight the eyes with varietie of colours, and the nose

M m.

with

The second part of
with a sweete sente, but also are effectually
for medicine: so those bookes are most to
bee regarded, which haue not onely the
exornations of speech, but also doe free
the minde from vices by holesome pre-
cepts,

Bees abstaine from withered flowers: so
we should abstaine from corrupt, vicious
and obscene bookes.

Phisicians forbid to vse the hearb called
Wintercherie although it be good to fasten
loose teeth, because the daunger is great in
bringing dotage and deliration: so wee
must not vse those bookes, that polish the
tongue, and corrupte the maners.

As it is safe to lie vppon the hearbe
Tryfolie, because serpentes cannot abide
to come neare it: so wee shoulde be con-
uersant in those books, in which no infec-
tion is to be feared.

As to them that are dimme sighted, e-
uery place is darke and obscure, because
they carry darkenesse about with them
in their eies: so to the vnlearned euery
booke, and euery stile is difficulte and ab-
struse

In times past, they that made decrees
for the people, had wonte to write, *Good*
Fortune, that they might seeme to haue
added nothing of their owne: so some do
write

write trifles in other mens bookes, which
pertaine nothing to the matter. *Plutar-*
chus.

As they that are wise, doe not forthwith
drinke of euery fountaine, becaute some
bring health, some bring a seemely coun-
tenance, and others bring destruction: so
it is not safe to read euery booke, because
as out of some thou maist sucke a good dis-
position of minde, so out of others, lust, out
of others, ambition is drawen.

As that worke is most laudable, where-
in the arte commendeth the matter, and
the matter countenanceth the arte: so that
is the best booke, wherein the profitable-
nesse of the argument commendeth the
eloquence, and the eloquence of the au-
thour commendeth the argument.

As cherries be fulsome when they bee
through ripe, because they be plenty: so
bookes be stale when they be printed in
that they be common.

As I referre the readers to *Conradus*
Gesners Bibliotheca for Latine, Greeke,
and Hebrew authours: so for English wri-
ters I referre them to *Andrew Maunsels*
Catalogue of English booke.

Mm.2.

Reading

The second part of

Reading of bookes:

AS in meates we doe not only looke for pleasauntnesse, but for hole somenesse; so in hearing and reading of authours, *Plut.*

As we see our selues in other mens cles: so in other mens writings we may see, what becometh vs, and what becommeth vs not. *Idem.*

As a field too much dunged, becommeth parched, but if it haue no compott, it waxeth barren; so by moderate reading the wit groweth and is brought to good liking; for the minde is no lesse fatted by reading, then the ground by manuring. *Plin. lib. 8. cap. 23.*

As it is more profitable often to manure the ground, then to manure it much: so daily reading bringeth more fruite, then plodding continually at it. *Plin. ibidem in fine.*

As the sent of spices and flowers is more acceptable somewhat off, then close to the nose: so there are somethings, that please, if they be lightly passed ouer; which being exactly looked into, doe loole their grace; of which kinde are the fables of poets, and the histories of gentiles

Tho

Those things that liue long, doe not
soone spring vp: so that worke that thou
wouldst haue alwaies to be read, ought to
be thoroughly laboured in, and seriously
scanned.

As curers of mens bodies doe extract
holeosome medicines out of poysonous ser-
pents and venemous beasts, and reiect that
which is hurful & dangerous: so in reading
poets, historians, and philosophers, wee
shoulde leaue that which is naught, and
take that which is good and profitable.

Theodoricus Cyranensis ser. 1. de Grac. aff.

As trauellers haue many ostes, but fewe
friends: so they that cursorily read all things
hand ouer head, do runne ouer much, and
remember little. *Seneca epistola secunda.*

As beastes doe chew their cuds: so pro-
fiting wits doe ruminare, what they reade.

Philo in lib. de Agricultura.

As meat eaten greedily, hath neither
profitte nor pleasure: so authours reade o-
uer too hastily. *Polybius lib. 3. Histori-*
um.

As drunken men, thinke they see moe,
than they see but one: so they that through
unskilfulnesse doe not see the trueth in au-
thours, doe bring in many and diuers con-
futations.

The second part of

A choice is to be had
in reading of booke.

AS *Vlysses* by stopping his eares with wax escaped the danger of the *Syrens*; so, if in reading of authours, wee meete with any obscene or erroneous matter, we are to passe it ouer with deafe eares and blindfolded eies. *Plut.*

As Bees doe not gather all thinges of one flower, but of one they gather waxe of another hony, and of another beeglew; so all thinges are not to be looked for out of one authour, but we must take that out of each one which is most profitable. Out of poets and oratours eloquence and splendour of wordes; Out of Logicians sounde and solide argumentes; Out of Philosophers the knowledge of nature and out of Diuines precepts of liuing. *Plut. lib. 11. cap 7.*

As Bees out of the bitterest flowers and sharpest thornes, doe gather the sweetest hony: so out of obscene and wicked fables some profit may be extracted. *Plutarchus.*

As some in feastings doe vse an *emethist* against drunkennesse: so in reading of poets we must vse the direction of good rule.

rules, least they infect the minde. *Plin. lib.*

37. cap. 9.

As little Bees from euery place bring home that which is profitable: so a student doeth excerpe from euery authour that which is for his purpose. *Plinius lib.*

21. cap. 21.

No man is so madde, that had rather drinke poyson out of *Neroes* greate rich boule, then holesome wine out of a *Sami-*an vessell: so he that is wise, had rather fetch holesome preceptes of liuing, set downe in what style soeuer, then draw pe- ricious opinions out of the eloquentest writer,

We must not so obey poets and philosophers, as schollers do their schoolmasters: but as *Cato* being a boy obeyed his schoolmaster, commaunding him to do a thing, who asked him, for what cause hee so commaunded? so credite and beleefe is to bee yeelded vnto bookes and Authours, if they render sounde reasons for their assertions. *Plutarchus in Morali-*

As the Lord *de la Nouue* in the sixe discourse of his politike and military discours censureth of the bookes of *Amadis de Gaule*, which he saith are no lesse hurtfull to youth, then the workes of *Machiavell*

The second part of
to age: so these bookes are accordingly to
be censured of, whose names follow; *Be-
nis of Hampton, Guy of Warwicke, Arthur*
of the round table, *Huon of Burdeaux, Oli-
liuer of the castle, the foure sonnes of Ay-
mon Gargantua, Gireleon, the Honour of*
Chiualrie, Primaleon of Greece, Palmerin
de Olina, the 7. Champions, the Myrror of
Knighthood, Blancherdine, Meruin, How-
leglasse, the stories of Palladyne, and Pal-
mendos, the blacke Knight, the Maiden
Knight, the history of Calestina, the Castle
of Fame, Gallian of France, Ornatus and
Artesia, &c.

The vse of reading
- many Bookes.

AS Phisitians apply a medicine, found out
for one disease, to all them that are ei-
ther like it, or haue any affinity with it: so
we must apply the sayings of authours vn-
to diuers vses. *Plut.*

Bees out of diuers flowers draw diuers
iuices, but they temper and digest them
by their owne vertue, otherwise they
would make no honny: so all authours are
to be turned ouer, and what thou readest
is to be transposed to thine owne vse. *Se-
neca,*

One tall tree is not wondered at, where
the whole wood mounteth aloft: so one sen-
tence is not marked, where all the whole
booke is full of them .Se.

Out of hearbs and plants the best things
are to be extracted: so the best sayings are
to be gathered out of authours:

Philosophie:

AS *Anacharsis* saide that the *Atheni-
ans* did vse money to none other ende,
but to nomber and count withall: so some
doe vse the preceptes of philosophie one-
ly for ostentation. *Plutarchus in. Moras
libus.*

The aire, which is in the eares, vnlesse it
be quiet, and want the proper sounde, and
be free from tinckling and noise, doth not
exactly receiue those thinges, that are spo-
ken: so that parte, which is called philo-
sophie, doeth not rightly iudge of those
thinges, that are outwardly receiued, if
any thing doeth inwardly disturb and di-
stract. *Ibidem.*

He doeth not digge for puddles, that
hath welles and fountaines of his owne,
and knowes of them: so hee doeth not
seeke for councell of others, who him-
selfe

The second part of
selfe hath learned philosophie. *Ibidem.*

Straungers that are enfranchised, and made free denisons, doe condemne, and take in ill part many things done in the citie, when as those, that are borne, and brought vp in it, doe allowe and approue them: so do they that haue tasted of philosophie from their childhood. *Ibidem.*

As it is grieuous vnto passengers by sea, when they leaue the country they knowe, and that appeareth not to which they saile: so to fresh men in philosophie at the first it is troublesome to depart from accustomed pleasures, when as yet they doe not see to what happines philosophie will bring them. *Ibidem.*

Birdes soare aloft in the aire, but cattles liue by scratching and biting vpon the earth: so in the studie of philosophie, some bestowe them selues vpon contemplation of high matters, others giue them selues to quiddities and sophistications. *ibidem.*

As according to *Philoxenus*, that is the sweetest flesh, which is no flesh, and those the delicatest fishes, which are no fishes: so that philosophie best delighteth, which is mixte with poetry, and that poetry best pleaseth, which relisheth of philosophie. *Ibidem.*

When vessels are filled full of liquor,
t hen

then the aire is expelled; so they that haue profited in philosophie, are filled with the truest riches, and now doe lesse glory in bushy haire, and gay apparrell, and are lesse rigorous to others, but more seuerer against themselves. *ibidem.*

As men are initiated with clamour and tumulte, but afterwarde when as the holy things are in hande, there is silence, and hearkening with reuerence: so the beginniges of philosophie are tumultuous, but the mysteries full of tranquillitie *ibidem.*

As in a storme when the signe *Gemini* appeares, the mariners conceiue hope of a calme: so after the first brunte and difficultie in philosophie, the light of truth ariseth and driues away all diffidence. *Ibidem.*

Menedemus saide, that many came to *Athens*, who first were wise men; afterwarde became philosophers, that is, students in wisdom, then Rhetoricians, and last of all idiots: so in philosophie the more thou shalt profit, the lesse thou shalt be puffed vp with pride and disdain. *ibidem.*

As a ballance cannot stande still but falleth to one side or other: so in Philosophie,

The second part of
sophie, he that profiteth not vnto good-
nesse, proceedeth vnto naughtinesse. *Ibid.*

As they that expect a siege, doe gather
vp their money, and prouide victuals, and
prepare all thinges that are necessarie a-
gainst the enemies comming: so against
the insultings of wrath & anger the minde
is to be furnished with the precepts of phi-
losophie. *Ibidem.*

As the stone is to be applied vnto the
lyne, and not the lyne vnto the stone: so
our life is to be squared by the rules of phi-
losophie, and not philosophie by the cu-
stomes of our life. *Ibidem.*

As they that faile in a large sea, doe
coniecture by the force of the windes, and
by the compasse of their course, that they
haue gone forwardes; albeit the hauen
doeth not as yet appeare vnto them, yet
they neuer rest till they haue attained vn-
to the hauen: so we must not rest in philo-
sophie, vntill we haue attained the perfect
habit of a wise man. *Ibidem.*

As in the cure of a disease ease is not
felte, vnlesse a sounde habite be recou-
red: so philosophie is not profited in, vn-
lesse foolishnesse fall away by little and lit-
tle, and a better habit of minde bee assu-
med. *Ibidem.*

As when children learne first to write,
their

their handes are guided, and afterwarde
of themſelues they imitate their copie:
ſo the minde is firſt to be directed by rule
and preſcript, vntill it beginne to philoſo
phie of it ſelfe. *Seneca.*

As firſt that choler is to be purged,
whence madneſſe growes, afterwarde
the man is to be counſelled and aduiſed;
otherwiſe he that admoniſheth a madde
man howe he ſhoulde behaue himſelfe at
home and abroad, is more madde then
the madde man: ſo the minde is firſt to
be freed from falſe opinions, afterwarde
the preceptes of philoſophie are to bee
deliuered. *Seneca de conſolatione cap. .*

24.

Wooll doth forthwith drinke vp ſome
colours, but not others, except it be often
boyled and ſod in them: ſo wittes doe pre
ſently reliſh of other diſciplines they
learne, but philoſophie, except it be deep
ly rooted, and ſoundly ſeated, doeth not
colour the mind. *Seneca.*

As the ſoule is hid in the body whence
euery part hath his vigour and motion;
and the myſteries, which are the beſt part
of holy thinges doe not lie open, but to
thoſe that are initiated into them: ſo
the preceptes of philoſophie are knowne
to euery body, but that which is the beſt
in

The second part of
in philosophie lyeth hid, *Seneca.*

Seedes that are cast into good ground,
thriue thereafter, but falling into a barren
soyle, prooue sterill, like vnto their earth:
so also proue the precepts of philosophie,
if they fall into a good or bad minde. *Se-*
neca.

That fountaine in which *Nitre* is bred,
neither breedeth nor nourisherh any o-
ther thinge: so philosophie, that is, the
studie of wisdom, doeth wholly cha-
lenge vnto her selfe the whole mind.

As the water of the sea is sweeter in
the bottome, then at the toppe: so the
deeplier that thou penetratest into philo-
sophie, the lesse bitternesse it hath. *Eraf-*
mus in Simil.

As a precious stone is a verie little
thinge, and yet it is preferred before large
and greate stones: so philosophie is a little
thinge in shewe, but very precious in
price.

Bay beries are bitter, but yet hole some:
so the preceptes of philosophie are more
holesome, then delight some. *Plin. lib. 16.*
cap. 30.

As there is nothing more profitable
for the strength of the body then wine,
if it bee well vsed; nor any thinge more
hurtefull, if it bee abused: so philosophie

is a very profitable thing, if it be moderately vsed; but very pestilent, if thou beeſt ſo drunke with the ſtudie of it, that thou alienateſt thy ſelfe from the common functions of life.

As the hedgehogge preſaging a tempeſt, doeth either wind himſelfe as rounde as a footeball, or hideth himſelfe in the ſande: ſo againſt the frownes of fortune, the minde is to be confirmed and ſtrengthened with the preceptes of philoſophie. *Erasmus in Simil.*

Conſidia reſuſing all aſtere cure, *Democra*tes the philitian miniſtred vnto her the milke of goates which he fedde with maſticke: ſo they that altogether abhorre the ſeuere preceptes of philoſophie, are to be inſtructed with more pleaſing fables, but thoſe which reliſh of philoſophie. *Ibid.*

As the hearbe *Nafurtium* doeth extinguish luſt and venery, but quickeneth the vigour of the minde: ſo the ſtudy of philoſophy doeth traduce and tranſpoſe the ſtrength of the body vnto the force of the mind, that a man by ſo much is more wiſe in eternall things, by how much he is duller in theſe earthly, groſſe and corporall matters. *Plin. lib. 20. cap. 13.*

As ſome cary euery where about wth the certain precious ſtoes againſt diſeaſes, inchaũt mentes

The second part of
mentes, drunkenesse, lightning, and o-
ther mischaunces: so certaine rules of phi-
losophie are euer to bee kept with vs, and
caried about of vs against the diseases of
the minde, lust, wrath, ambition, coue-
tousnesse, and such like.

As hony, which is most sweete vnto
others, is very bitter vnto them that haue
Iauidice: so the precepts of philosophy are
pleasant vnto good men, but grievous to
the bad.

As vineger is sowre to be tasted, but for-
cible against the stinging of serpentes: so
the precepts of philosophie are austere and
seuere, but yet they bring present remedy
against the pestilent concupiscences of
the mind. *Plin. lib. 23. cap. 1.*

Iuie being dronke doeth hurte the fi-
newes, but being outwardly applied doth
help them: so if thou altogether giuest thy
selfe vnto philosophie, it hurteth piety and
religion, but if thou moderately tastest of
it, it much profiteth vnto learning and
erudition. *Eras. in Simil.*

If thou moderatly drinkest of *Gallus* a
riuier of *Phrygia*, it cureth the infirmities of
the body, but if thou immoderately quaf-
fest it, it bringeth franticknesse: so if thou
moderately studieth philosophie, it much
profiteth, but if thou wholly addictest thy
selfe

felse vnto the study of it, it taketh away the
soundesse of minde, and filleth thee full of
vainglorie. *ibidem.*

As the herbe *Dictamnium* draweth darts
and arrows out of the bodie; Harts shewed
first the vse of it; so Philosophy doth draw
out of the mind the darts of fortune. *Plin. li.*
25. cap. 8. Theophrast. lib. 6. cap. 16.

As oyle doth assuage the aches of the
body: so Philosophie doth appeale the cō-
motions of the minde, and doth expell the
mists of ignorance. *Plin. lib. 2. cap. 106.*

As the stone *Pyrites* dooth not discover
his fire nature, except it be rubbed & fret-
ted, and then it doth burne thy fingers: so
the force of Philosophie is not perceiued,
except thou exercisest it.

As Phisitians when they would giue vn-
to their loathing patients a medicine of a
sharp and sowre taste, doe mingle it with
sweet liquor, and so palliate the holosome
bitternesse: so, and after the same maner
ancient Philosophie seized vpon those an-
cient Barbariās, being couered in the vest-
ments of fables, verses, and poems, and so
allured them vnto instruction by cloaking
the tediousnesse of discipline. *Tyrius Plato-*
nicus sermone. 29.

As there is no vse of Phisicke, except it
banish diseases from the bodie: so neither

The second part of
of Philosophie, except it expell vices from
the soule, *Pythagoras apud Stobaeum. ser. 82.*

As Gardiners do first water their ground:
so first let vs water our soules with that
which may be safely taken frō the philosophy
of the Heathen, that they may the better
receiue the spiritual and heauenly seed.
Clemens Alexand. lib. 1. stromat.

As the law taught the Hebrewes till the
comming of Christ: so philosophie after
the maner of a schoolemaister taught the
Grecians, *Ibidem.*

As *Agar* and *Ismael* should haue bin sub-
iect to *Sara* and *Isaac*: so philosophie and
the Arts ought to be subiect to diuinitie.

Manie are so idle and negligent, that
they take no care for the vine, but presently
plucke the grapes: so manie think them-
selues so ingenious, that they neither re-
gard philosophy, nor Logicke, nor the phis-
ickes, but onely require a bare and naked
faith. *Clemens Alexand. lib. stromat.*

As the light of a Candle is nothing, if
it be compared to the brightnesse of the
sunne: so neyther is humane philosophie,
if it bee compared to Christian Diuinitie.

As heauen, earth, and the aire are not to
be contemned, because some haue abused
them, worshipping them for God: so nei-
ther is philosophie to be reiectēd although
many

many haue abused it, but we may lawfully reape profit by it. *Gregorius Nazianzenus orat. funebri in laudem Basilii.*

Euen as when the wooers could not haue the companie of *Penelope*, they ran to her handmaidens: so they that cannot attaine to the knowledge of philosophie, applie their mindes to things most vile and contemptible. *Bion the Philosopher.*

Philosophers.

AS the people called *Psylli* in *Africa*, and the *Marsi* in *Italic* are not onely themselves not hurt of serpents, but cure others being hurt by touching them with their spittle: so it is not inough for Philosophers, not to bee corrupted themselves with vicious affections, but it is requisite that they free others from hurtfull desires by their speech and precepts.

They say that the Bath-keepers of *Asia* and *Græcia*, when they would driue the people from them, make a smoke in them with *Darnell* and *Cockle*, which causeth a swimming in the head: so Philosophers as often as they would remoue the vnlearned multitude from their bookes, they mingle in their writings certain Mathematical numbers and figures, which doe breede such a

The second part of
giddinesse and dizinesse in their heads, that
they cast away their bookes. *Plin. lib. 18.*
cap. 17.

As the highnesse of mountaines dooth
lesse appeare to those that beholde them a
farre off, but when you come nearer them,
then their height is better knowne: so no
man knoweth how high & loftie the mind
of a Philosopher is, and what eminencie it
hath ouer all humane things, vnlesse you
nearly contemplate it, and come vnto him
by imitation, *Seneca.*

As Tragædians in Theaters: so a Philo-
sopher in schooles is to be heard vntill the
end, *Plut.*

As a Phisitian more willingly cureth that
eie, which seeth for many, & watcheth o-
uer many: so a Philosopher doth more wil-
lingly instruct the minde of a prince, who
is prouident and carefull for manie. *Idem.*

As manie ignorant men are desirous to
taste of the hony of *Pontus*, but when they
haue tasted it, doe presently vomit it forth
again, by reason of the sweetnesse and
bitternesse: so many curious fellowes de-
sirous to make a triall of the witte and
learning of Philosophers, and especiallie
of *Diogenes*, beeing put downe of them
were constrayned forthwith to turne their
backes. *Diogenes in diatribis, & apud*
Stobæum

Stobaum sermone. 11.

As an husbandman cutteth vp by the rootes thornes and briers, and warily and circumspectly pruneth his vines and oliue trees, least he cutting away that which is superfluous, cut also away that is sound & profitable: so a philosopher doth vtterly root out of the minds of yong men lust, co-uetousnes, enuy & such like; but he warilie amendeth immoderate shamefastnes, least hee shoulde quite eradicate and extirpe it.

Plutarchus in Moral.

Sepulchers without are beautifully gar- nished, but within are ful of corruption and dead mens bones: so in the opinions of phi- losophers, the superficial exornation of words being taken away, thou shalt finde many vaine and absurd things, especially, when they discourse of the soule, now ho- maging it, now reproching it, without meane or modestie. *Chrysost. hom. 28. operis imperfect.*

Poetrie.

AS in a Vine clusters of grapes are often hidde vnder the broade and spacious leaues: so in deepe conceited, and well touched poems, figures and fables, many things, verie profitable to be knowne, doe

The second part of
passe by a yong scholler. *Plut.*

As according to *Philoxenus*, that flesh is most sweete which is no flesh; and those the delectablest fishes, which are no fishes: so that Poetrie dooth most delight which is mixt with Philosophie; and that Philosophie, which is mixt with Poetrie. *Plutarchus in Commentario, quomodo adolescens Poetas audire debet.*

As a Bee gathereth the sweetest and mildest honie from the bitterest flowers, & sharpest thornes: so some profite may bee extracted out of obscene and wanton Poems, and fables. *idem.*

Albeit many be drunke with wine, yet the Vines are not to bee cut downe, as *Lycurgus* did, but Welles and Fountaines are to bee digged neare vnto them: so although manie abuse poetrie, yet it is not to bee banished, but discretion is to be vsed, that it may bee made holesome. *Idem.*

As Mandrake growing neare Vines, doth make the wine more mild: so philosophie bordering vppon poetrie dooth make the knowledge of it more moderate. *idem.*

As poyson mixt with meate is verie deadlie: so lasciuiousnesse and petulancie in poetrie mixt with profitable and pleasing matters is very pestilent. *idem.*

As we are delighted in deformed creatures artificiallye painted : so in poetrie, which is a liuely adumbratiō of things, euil matters ingeniously contriued do delight.

As Phisitians vse for medicine the seete and wings of the flies *Cantharides*, which flies are deadly poyson : so we may gather out of the same poem, that may quell the hurtfull venome of it ; for poets do alwaies mingle somewhat in their Poems, wherby they intimate that they condemne, what they declare. *idem.*

As our breath doth make a shiller sound being sent through the narrow channell of a Trumpet, then if it be diffused abroad into the open aire : so the well knitte and succinct combination of a Poem, dooth make our meaning better knowen and discerned, then if it were deliuered at random in prose. *Seneca.*

As he that drinke of the Well *Clitorius*, doth abhorre wine : so they that haue once tasted of poetry, cannot away with the studie of philosophie ; after the same maner holdes the contrarie.

As the Anabaptists abhorre the liberalles and humane sciences : so puritanes and precisians detest poetrie and poems.

As Eloquence hath found many preachers

The second part of
and orators worthy fauourers of her in the
English toung: so her sister poetry hath found
the like welcome and entertainment giuen
her by our English poets, which makes our
lāguage so gorgeous & delectable amōg vs

As Rubarbe and Sugarcandie are pleasan-
tant & profitable; so in poetry ther is sweet-
nes and goodnes *M. Iohn Haring. in his A-
pologie for poetry before his trāslated Ariosto.*

Many cockney and wanton women are
often sicke, but in faith they cannot tell
where: so the name of poetrie is odious to
some, but neither his cause, nor effects, nei-
ther the summe that contains him, nor the
particularities descending from him, giue
any fast handle to their carping dispraise.
Sir Philip Sidney in his Apologie for poetry.

Poets.

AS some do vse an Amethist in compo-
sitions agaynst drunkennes: so cer-
tain precepts are to be vsed in hearing and
reading of poets, least they infect the mind
Plut. & Plin. lib. 37. cap. 9.

As in those places where many holtsome
herbes doe growe, there also growes ma-
ny poysonfull weedes: so in Poets there
are many excellent things, and many pesti-
lent matters. *Plut.*

As *Simonides* sayde, that the *Theſſali-ans* were more blockiſh, then that they could be deceiued of him: ſo the riper and pregnanter the wit is, the ſooner it is corrupted of Poets. *idem.*

As *Cato* when he was a ſcholler would not beleue his maiſter, except hee rendered a reaſon of that he taught him: ſo wee are not to beleue Poets in all that they write or ſay, except they yeelde a reaſon. *Idem.*

As in the ſame paſture the Bee ſeaſeth on the flower, the Goate grazeth on the ſhrub, the ſwine on the root, and the Oxen, Kine and Horſes on the graſſe: ſo in Poets one ſeeketh for hitoriſie, an other for ornament of ſpeech, another for prooſe, and an other for precepts of good life. *idem.*

As they that come verie ſuddainlie out of a very darke place, are greatly troubled, except by little and little they be accuſtomed to the light: ſo in reading of Poets, the opinions of Phyloſophers are to bee ſowne in the mindes of young ſchollers, leaſt many diuerſities of doctrines doe afterwardeſ diſtract their mindes. *idem.*

As in the portraiture of murder or inceſt, we praiſe the Art of him that drew it, but we deteſt the thing it ſelfe: ſo in laſciuious Poets let vs imitate their elocution, but
execrate

The second part of
excrate their wantonnes. *idem.*

Some thinges that are not excellent of
themselues, are good for some, bicause they
are meet for them: so some things are com-
mended in Poets, which are fit and corres-
pondent for the persons, they speake of, al-
though in themselues they bee filthy and
not to be spoken: As Iame *Demonides* wi-
shed, that the shoes that were stolne from
him, might fit his feet that had stoln them,
idem.

As that ship is endaugered, where all
leane to one side, but is in safetie, one lea-
ning one way, and another another way:
so the dissension of Poets among them-
selues, doth make them, that they lesse in-
fect their readers. And for this purpose our
Satyrists, *Hall*, the *Author of Pigmaliions*
Image, and certaine *Satyres*, *Rankins*, and
such others, are very profitable.

As a Bee doth gather the iuice of honie
from flowres, whereas others are onely de-
lighted with the colour and smel: so a Phi-
losopher findeth that among Poets which
is profitable for good life, when as others
are tickled only with pleasure. *Plut.*

As wee are delighted in the picture of a
Viper or a spider artificially enclosed with
in a precious iewell: so Poets do delight vs
in y^e learned & cūning depainting of vices.

As

As some are delighted in cōterfet wines
confected offruites, not that they refresh
the hart, but that they make drunke: so
some are delighted in Poets only for their
obscenity, neuer respecting their eloquēce
good grace, or learning.

As Emperors, kings and princes haue in
their handes authority to dignifie or dis-
grace their nobles, attendants, subiects and
vassals: so Poets haue the whole power in
their handes to make men either immor-
tally famous for their valiant exploites and
vertuous exercises, or perpetually infam-
ous for their vicious liues.

As God giueth life vnto man: so a Poet
giueth ornament vnto it.

As the Greeke and Latine Poets haue
wonne immortall credit to their natieue
speech, beeing encouraged and graced by
libera^l patrones and bountifull Benefac-
tors: so our famous and learned Lawreat
masters of Englād would entitle our Eng-
lish to far greater admired excellency, if ei-
ther the Emperor *Augustus*, or *Octavia* his
sister, or noble *Mecenas* were aliue to re-
warde and countenaunce them; or if our
witty Comedians and stately Tragedians
(the glorious and goodlie representers of
all fine witte, glorified phrase and queint
action) bee still supported and vphelde,
by which meanes for lacke of Patrones

The second part of
(ô ingratefull and damned age) our Poets
are soly or chiefly maintained, countenan-
ced and patronized.

In the infancy of Greece, they that hand-
led in the audience of the people, graue &
necessary matters, were called wise men or
eloquent men, which they ment by *Vates*:
so the rest, which sang of loue matters, or
other lighter deuises alluring vnto pleasure
and delight, were called *Poeta* or makers,

As the holy Prophets and sanctified A-
postles could neuer haue foretold nor spo-
ken of such supernaturall matters, vnlesse
they had bin inspired of God: so *Cicero* in
his *Tusculane* questions is of y^e minde, that
a Poet cannot expresse verses aboundant-
ly, sufficiently, and fully, neither his elo-
quence can flow pleasantly, or his wordes
sound well and plenteously, without cele-
stiall instinction; which Poets themselues
do very often and gladly witnes of them-
selues, as namely *Ouid* in 6. *Fast*.

Est Deus in nobis agitate calescimus illo, &c

And our famous English Poet *Spenser*,
who in his *Sheepeheards Calender* lamen-
ting the decay of Poetry at these dayes,
saith most sweetly to the same.

*Then make thee wings of thine aspiring wit
And whence thou camest fly backe to hea-
uen apace, &c.*

As a long gowne maketh not an Aduocate, although a gowne be a fit ornament for him: so riming nor versing maketh a Poet, albeit the Senate of Poets hath chosen verse as their fittest rayment; but it is y^e faining notable images of vertues, vices, or what else, with that delightfull teaching, which must bee the right describing note to knowe a Poet by. *Sir Philip Sidney in his Apology for Poetry.*

A comparatiue discourse of our English Poets, with the Greeke, Latine, and Ita- lian Poets.

AS Greece had three Poets of great antiquity, *Orpheus, Linus* and *Musaeus*; and *Italy*, other three auncient Poets, *Limus Andronicus, Ennius & Plautus*: so hath England three auncient Poets, *Chaucer, Gower* and *Lydgate*.

As *Homer* is reputed the Prince of Greek Poets; and *Petrarch* of Italian Poets: so *Chaucer* is accounted the God of English Poets.

As *Homer* was the first that adorned the Greek tongue with true quantity: so *Piers Plowman* was the first that obserued the true quantitie of our verse without the curiositie

*The second part of
curiositie of Rime.*

Ouid writ a Chronicle from the beginning of the world to his own time, that is, to the raign of *Augustus* the Emperour: so hath *Harding* the Chronicler (after his manner of old harsh riming) from *Adam* to his time, that is, to the raigne of King *Edward* the fourth.

As *Sotades Maronites* y Iambicke Poet gaue himselfe wholly to write impure and lasciuious things: so *Skeltō* (I know not for what great worthines, surnamed the Poet Laureat) applied his wit to scurrilities and ridiculous matters, such among the Greeks were called *Pantomimi*, with vs Buffons.

As *Consaluo Periz* that excellent learned man, and Secretary to King *Philip* of Spayne, in translating the *Ulysses* of *Homer* out of Greeke into Spanish, hath by good iudgement auoided the faulte of Riming, although not fully hit perfect and true versifying: so hath *Henrie Howarde* that true and noble Earle of *Surrey* in translating the fourth book of *Virgils Aeneas*, whom *Michael Drayton* in his *Englands heroycall Epistles* hath eternized for an Epistle to his faire *Geraldine*.

As these Neoterickes *Iouianus Pontanus*, *Politianus*, *Marullus Tarchaniota*, the two *Stroza* the father and the son, *Palin-*
genius

genius, *Mantuanus*, *Philelphus*, *Quintianus* *Stoa* and *Germanus Brixius* haue obtained renown and good place among the auncient Latine Poets : so also these English men being Latine Poets, *Gualter Haddon*, *Nicholas Car*, *Gabriel Harney*, *Christopher Ocland*, *Thomas Newton* with his *Leyland*, *Thomas Watson*, *Thomas Campion*, *Bruno fwerd & Willey*, haue attained good report and honorable aduancement in the Latin Empyre.

As the Greeke tongue is made famous and eloquent by *Homer*, *Hesiod*, *Euripedes*, *Aeschilus*, *Sophocles*, *Pindarus*, *Phocylides* and *Aristophanes*; and the Latine tongue by *Virgill*, *Ouid*, *Horace*, *Silins Italicus*, *Lucanus*, *Lucretius*, *Ansonius* and *Claudianus*: so the English tongue is mightily enriched, and gorgeously inuested in rare ornaments and resplendent abiliments by *sir Philip Sidney*, *Spencer*, *Daniel*, *Drayton*, *Warner*, *Shakespeare*, *Marlow* and *Chapman*.

As *Xenophon*, who did imitate so excellently, as to giue vs *effigiem iusti imperij*, the portraiture of a iust Empyre vnder y name of *Cyrus* (as *Cicero* saith of him) made therein an absolute heroicall Poem; and as *Heliodorus* writ in prose his *ingred inuētiō* of that picture of Loue in *Theagines* and *Cariclea*

The second part of
Cariclea, and yet both excellent admired
Poets; so sir *Philip Sidney* writ his immortal
Poem, *The Countesse of Pembrookes Ar-*
cadia, in Prose, and yet our rarest Poet.

As *Sextus Propertius* saide; *Nescio quid*
magis nascitur Iliade: so I say of *Spencers*
Fairy Queene, I knowe not what more ex-
cellent or exquisite Poem may be written.

As *Achilles* had the aduantage of *Hec-*
tor, because it was his fortune to bee extol-
led and renowned by the heauenly verse
of *Homer*; so *Spencers Elisa*, the *Fairy Queen*
hath the aduantage of all the Queenes in
the worlde, to bee eternized by so diuine
a Poet.

As *Theocritus* is famoused for his *Idyllia*
in Greeke, and *Virgill* for his *Eclogs* in La-
tine; so *Spencer* their imitatur in his *Shep-*
heardes Calender, is renowned for the like
argument, and honoured for fine Poeticall
invention, and most exquisit wit.

As *Parthenius Nicaus* excellently sung
the prailes of his *Arete*; so *Daniel* hath di-
uinely sonetted the matchlesse beauty of
his *Delia*.

As euery one mourneth, when hee hea-
reth of the lamentable plangors of *Thra-*
cian Orpheus for his dearest *Euridice*; so e-
uery one passionateth, when he readeth the
afflicted death of *Daniels* distressed *Rosa-*
mond.

As

As *Lucan* hath mournefully depainted the ciuil wars of *Pompey* & *Cesar*: so hath *Daniel* the ciuill wars of *Yorke* and *Lancaster*; and *Drayton* the ciuill wars of *Edward* the second, and the Barons.

As *Virgil* doth imitate *Catullus* in y^e like matter of *Ariadne* for his story of *Queene Dido*: so *Michael Drayton* doth imitate *Ouid* in his *Englands Heroical Epistles*.

As *Sophocles* was called a Bee for the sweetnes of his tongue; so in *Charles Fitz-Ifferies Drake*, *Drayton* is termed *Golden-mouth'd*, for the purity and pretiousnesse of his stile and phrase.

As *Accius*, *M. Attilius* and *Milithus* were called *Tragædiographi*, because they writ Tragedies; so may wee truly terme *Michael Drayton Tragædiographus*, for his passionate penning the downfals of valiant *Robert of Normandy*, chaste *Matilda*, and great *Gaueston*.

As *Ioan. Honterus* in Latine verse writ 3. Bookes of *Cosmography* wth *Geographicall* tables: so *Michael Drayton* is now in penning in English verse a Poem called *Po-lu-olbion* *Geographical* and *Hydrographi- call* of all the forests, woods, mountaines, fountaines, riuers, lakes, flouds, bathes and springs that be in England.

As *Anlus Persius Flaccus* is reported a-
O o mong

2

The second part of

'mong al writers to be of an honest life and
vpright conuersation:so *Michael Drayton*
(*que toties honoris & amoris causa nomino*)
among schollers, souldiours, Poets, and all
sorts of people, is helde for a man of vertu-
ous disposition, honest conuersation, and
wel gouerned cariage, which is almost mi-
raculous among good wits in these decli-
ning and corrupt times, when there is no-
thing but rogerie in villanous man, & whe
cheating and craftines is counted the clea-
nest wit, and soundest wisdom.

As *Decius Ansonius Gallus in libris Fa-*
storum, penned the occurrences of y world
from the first creation of it to his time, that
is, to the raigne of the Emperor *Gratian*:so
Warner in his absolute *Albions Englande*
hath most admirably penned the historie
of his own country from *Noah* to his time,
that is, to the raigne of *Queene Elizabeth*;
I haue heard him termd of the best wits of
both our Vniuersities, our English *Homer*.

As *Euripedes* is the most sententious a-
mong the Greek Poets:so is *Warner* amōg
our English Poets.

As the soule of *Euphorbus* was thought
to liue in *Pythagoras*:so the sweete wittie
soule of *Ouid* liues in mellifluous & hony-
tongued *Shakespeare*, witnes his *Venus* and
Adonis, his *Lucrece*, his sugred Sonnets
among

among his priuate friends, &c.

As *Plautus* and *Seneca* are accounted the best for Comedy and Tragedy among the Latines: so *Shakespeare* among y^e English is the most excellent in both kinds for the stage; for Comedy, witnes his *Gētlemeⁿ of Verona*, his *Errors*, his *Loue labors lost*, his *Loue labours wonne*, his *Midsummers night dreame*, & his *Merchant of Venice*: for Tragedy his *Richard the 2.* *Richard the 3.* *Henry the 4.* *King Iohn*, *Titus Andronicus* and his *Romeo and Iuliet*.

As *Epius Stolo* said, that the Muses would speake with *Plautus* tongue, if they would speak Latin: so I say that the Muses would speak with *Shakespeares* fine filed phrase, if they would speake English.

As *Musa^{us}*, who wrote the loue of *Hero* and *Leander*, had two excellent schollers, *Thamaras* & *Hercules*: so hath he in England two excellent Poets, imitators of him in the same argument and subiect, *Christopher Marlow*, and *George Chapman*.

As *Ouid* saith of his worke;

*Iamq; opus exegi, quod nec Iouis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.*

And as *Horace* saith of his; *Exegi monumentū ære perennius; Regaliq; situ pyramidū altius; Quod non imber edax; Non Aquila impotens possit diruere; aut innumerabilis*

The second part of
annorum series & fuga temporum: so say I
seuerally of sir Philip Sidneys, Spencers Das
niels, Draytons, Shakespeares, and Warners
workes;

*Non Iouis ira: imbres: Mars: ferrum:
flamma, senectus,*

*Hoc opus unda: lues: turbo: venena ruent,
Et quanquam ad plucherrimum hoc opus e-
uertendum tres illi Di conspirabūt, Cronus,
Vulcanus, & pater ipse gentis;*

*Non tamen annorum series, non flamma,
nec ensis,*

Æternum potuit hoc abolere Decus.

As Italy had Dante, Boccace, Petrarch,
Tasso, Celiano and Ariosto: so England had
Mathew Roydon, Thomas Atchelow, Tho-
mas Watson, Thomas Kid, Robert Greene &
George Peele.

As there are eight famous and chiefe
languages, Hebrew, Greek, Latine, Syriack,
Arabicke, Italian, Spanish and French: so
there are eight notable seuerall kindes of
Poets, Heroick, Lyricke, Tragicke, Comicke,
Satiricke, Iambicke, Elegiacke & Pastoral.

As Homer and Virgil among the Greeks
and Latines are the chiefe Heroick Poets:
so Spencer and Warner be our chiefe heroi-
call Makers.

As Pindarus, Anacreon and Callimachus
among the Greekes; and Horace and Ca-
tullus

Vallus among the Latines are the best Ly-
rick Poets: so in this faculty the best amōg
our Poets are *Spencer* (who excelleth in all
kinds) *Daniel*, *Drayton*, *Shakespeare*, *Brettō*

As these Tragicke Poets flourished in
Greece, *Aeschylus*, *Euripedes*, *Sophocles*, *A-*
lexander Aetolus, *Achæus Erithriæus*, *A-*
stydamas Atheniēsis, *Apollodorus Tarsensis*,
Nicomachus Phrygius, *Thespis Atticus*, and
Timon Apolloniates; and these among the
Latines, *Accius*, *M. Attilius*, *Pomponius*
Secundus and *Señeca*: so these are our best
for Tragedie, the Lorde *Buckhurst*, Doctōr
Leg of Cambridge, Doctōr *Edes* of Ox-
forde, maister *Edward Ferris*, the Authour
of the *Mirroure for Magistrates*, *Marlow*,
Peele, *Watson*, *Kid*, *Shakespeare*, *Drayton*,
Chapman, *Decker*, and *Beniamin Iohn-*
son.

As *M. Anneus Lucanus* writ two excel-
lent Tragedies, one called *Medea*, the o-
ther *de Incendio Troia cum Priami calami-*
tate: so Doctōr *Leg* hath penned two fa-
mous tragedies, y one of *Richard the 3.* the
other of the destruction of *Ierusalem*.

The best Poets for Comedy among the
Greeks are these, *Menander*, *Aristophanes*,
Eupolis Atheniensis, *Alexis Terius*, *Nico-*
stratus, *Amipsias Atheniensis*, *Anaxādrides*
Rhodius, *Aristonymus*, *Archippus Atheniēsis*

The second part of

and *Callias Atheniensis*; and among the Latines, *Plautus*, *Terence*, *Nauius*, *Sext. Turpilus*, *Licinius Imbrex*, and *Virgilius Romanus*: so the best for Comedy amongst vs bee, *Edward Earle of Oxforde*, Doctor *Gager of Oxforde*, Maister *Rowley* once a rare Scholler of learned *Pembroke Hall* in *Cambridge*, Maister *Edwardes* one of her Maiesties Chappell, eloquent and witty *Iohn Lilly*, *Lodge*, *Gascoyne*, *Greene*, *Shakespeare*, *Thomas Nash*, *Thomas Heywood*, *Anthony Mundaye* our best plotter, *Chapman*, *Porter*, *Wilson*, *Hathway*, and *Henry Chettle*.

As *Horace*, *Lucilius*, *Iuuenall*, *Persius* & *Lucullus* are the best for Satyre among the Latines: so with vs in the same faculty these are chiefe, *Piers Plowman*, *Lodge*, *Hall of Imanuel Colledge* in *Cambridge*; the Authour of *Pigmaliions Image*, and certaine Satyrs; the Author of *Skiaetheia*.

Among the Greekes I wil name but two for Iambicks, *Archilochus Parius*, and *Hippanax Ephesus*: so amongst vs I name but two Iambical Poets, *Gabriel Haruey*, and *Richard Stanyhurst*, bicause I haue secne no mo in this kind.

As these are famous among the Greeks for Elegie, *Melanthus*, *Mymnerus Colophonius*, *Olympius Mysius*, *Parthenius Nicæns*,

caus, Philetas Cous, Theogenes Megaren-
sis, and Pigres Halicarnassaus; and these
among the Latines, *Mecenas, Ouid, Ti-*
bullus, Propertius, T. Valgius, Cassius
Seuerus & Clodius Sabinus: so these are the
most passionate among vs to bewaile and
bemoane the perplexities of Loue, *Henrie*
Howard Earle of Surrey, sir Thomas Wyat
the elder, *sir Francis Brian, sir Philip Sid-*
ney, sir Walter Rawley, sir Edward Dyer,
Spencer, Daniel, Drayton, Shakespeare,
Whetstone, Gascoyne, Samuell Page some-
times fellowe of *Corpus Christi Colledge*
in Oxford, *Churchyard, Bretton.*

As *Theocritus* in Greeke, *Virgil* and
Mantua in Latine, *Sonazar* in Italian, and
the Authour of *Amynta Gaudia* and *Wal-*
singhams Melibæus are the best for pasto-
rall: so amongst vs the best in this kind are
sir Philip Sidney, master Challener, Spencer,
Stephen Gosson, Abraham Fraunce and
Barnefield.

These and many other *Epigrammatists*
Latin tongue hath, *Q. Catulus, Porcius Li-*
cinus, Quintus Cornificius, Martial, Cn.
Getulicus, and wittie *sir Thomas Moore:* so
in English we haue these, *Heywood, Drate,*
Kendal, Bastard, Dauies.

As noble *Mecenas* that sprung from the
Hetruscan Kinges not onely graced Poets

The second part of
by his bounty, but also by beeing a Poet
himselfe; and as *James the 6.* nowe king of
Scotland is not only a fauorer of Poets, but
a Poet, as my friend master *Richard Barnes*
fielde hath in this Disticke passing well re-
corded;

The King of Scots now living is a Poet,
As his Lepanto, and his furies show it:
so *Elizabeth* our dread soueraign and gra-
cious Queene is not only a liberal patrone
vnto Poets, but an excellent Poet herselfe,
whose learned, delicate and noble Muse
surmounteth, be it in *Ode, Elegy, Epigram,*
or in any other kind of Poem *Heroicke, or*
Lyricke.

Octavia sister vnto *Augustus* the Empe-
rour was exceeding bountifull vnto *Virgil,*
who gaue him for making 26. verses, 1137
pounds, to wit, tenne *Sestertiaes* for euerie
verse, which amount to aboue 43. pounds
for euerie verse: so learned *Mary*, the ho-
norable Countesse of *Pembroke*, the noble
sister of immortall sir *Philip Sidney*, is very
liberall vnto Poets; besides shee is a most
delicate Poet, of whome I may say, as
Antipater Sidonius writeth of *Sappho*:

Dulcia Mnemosyne demirans carmina
Sapphus,

Quae fuit decima Pieris unde foret.

Among

Among others in times past, Poets had these fauourers, *Augustus*, *Mecenas*, *Sophocles*, *Germanicus*, an Emperour, a noble man, a Senatour, and a Captaine: so of latter times Poets haue these patrones, *Robert* king of Sicil, the great king *Frances* of France, king *James* of Scotland, & *Queene Elizabeth* of England.

As in former times two great Cardinals, *Bembus* & *Bicna*, did countenance Poets: so of late yeares two great preachers haue giuen them their right hands in felowship, *Beza* and *Melancthon*.

As the learned philosophers *Fracastorius* and *Scaliger* haue highly prized them: so haue the eloquent Orators *Pontanus* and *Muretus* very gloriously estimated them.

As *Georgius Buckananus Iephthe*, amongst all moderne Tragedies is able to abide the touch of *Aristotles* precepts, and *Euripedes* examples: so is *Bishop Watsons Absalon*.

As *Terence* for his translations out of *Apollodorus* & *Menander*, and *Aquilus* for his translation out of *Menander*, and *C. Germanicus Augustus* for his out of *Aratus*, and *Ansonius* for his translated *Epigrams* out of Greeke, and *Doctor Iohnson* for his *Frogge-fight* out of *Homer*, and *Watson* for his *Antigone* out of *Sophocles*, haue got good commendations: so these
versifiers

The second part of
versifiers for their learned translations are
of good note among vs, Phaer for Vir-
gils *Aeneads*, Golding for Ouids *Meta-
morphosis*, Harington for his *Orlando Furioso*,
the translators of Senecaes *Tragedies*, Bar-
nabe Googe for Palingenius, Turberuile for
Ouids *Epistles* and Mantuan, and Chap-
man for his inchoate *Homer*.

As the Latines haue these *Emblematists*,
Andreas Alciatus, *Reusnerus*, and *Sambus-
cus*: so we haue these, *Geffrey Whitney*, *An-
drew Willet*, and *Thomas Combe*.

As *Nonnus Panapolyta* writ the Gospell
of saint Iohn in Greeke Hexameters: so Ier-
mis *Markham* hath written *Salomons Can-
ticles* in English verse.

As *C. Plinius* writ the life of *Pomponius
Secundus*: so yong *Charles Fitz-leffrey*, that
high touring Falcon, hath most gloriously
penned the honourable life and death of
worthy sir *Francis Drake*.

As *Hesiod* writ learnedly of husbandry
in Greeke: so hath *Tusser* very wittily and
experimentally written of it in English.

As *Antipater Sidonius* was famous for
extemporall verse in Greeke, and *Ouid* for
his *Quicquid conabar dicere versus erat*:
so was our *Tarleton*, of whome Doctor
Case that learned physitian thus speaketh
in the seuenth Booke, & seuenteenth chap-
ter

ter of his Politikes; *Aristoteles suum Theodoretum* laudauit *quendam peritum Tragediarum actorem*; *Cicero suum Roscium*; nos *Angli Tarletonum*, in cuius voce & vultu omnes iocosi affectus, in cuius cerebroso capite lepida facetia habitant. And so is now our wittie *Wilson*, who, for learning and extemporall witte in this facultie, is without compare or compeere, as to his great and eternall commendations he manifested in his chalenge at the Swanne on the Banke side.

As *Achilles* tortured the deade bodie of *Hector*, and as *Antonius*, and his wife *Fulvia* tormented the liuelesse corps of *Cicero*: so *Gabriell Harney* hath shewed the same inhumanitie to *Greene* that lies full low in his graue.

As *Eupolis* of Athens vsed great libertie in taxing the vices of men: so dooth *Thomas Nash*, witnesse the broode of the *Harneys*.

As *Acteon* was wooried of his owne hounds: so is *Tom Nash* of his *Ile of Dogs*. Dogges were the death of *Euripedes*, but bee not disconsolate gallant young *Iuuenall*, *Linus*, the sonne of *Apollo* died the same death. Yet God forbid that so braue a witte should so basely perish, thine
are

The second part of
are but paper dogges, neither is thy banishment like *Ouids*, eternally to conuerse with the barbarous *Getes*. Therefore comfort thy selfe sweete *Tom*. with *Ciceros* glorious return to Rome, & with the counsel *Aeneas* giues to his seabeaten soldiors, lib. 1. *Aeneid*.

Pluck up thine heart, & drine from thence both feare and care away:

To thinke on this may pleasure be perhaps another day.

Durato, & temet rebus seruato secundis.

As *Anacreon* died by the pox: so *George Peele* by the pox.

As *Archesilaus Prytaneus* perished by wine at a drunken feast, as *Hermippus* testieth in *Diogenes*: so *Robert Greene* died of a surfet taken at Pickeld Herrings, & Rhenish wine, as witnesseth *Thomas Nash*, who was at the fatall banquet.

As *Iodelle*, a French tragical poet beeing an Epicure, and an Atheist, made a pitifull end: so our tragical poet *Marlow* for his Epicurisme and Atheisme had a tragical death; you may read of this *Marlow* more at large in the *Theatre of Gods iudgments*, in the 25. chapter entreating of Epicures and Atheists.

As the poet *Lycophron* was shot to death by a certain riual of his: so *Christopher Marlow*

low was stabd to death by a bawdy Ser-
uingman, a riual of his in his lewde loue.

Painters.

A*Pelles* painted a Mare and a Dogge so
liuelie, that Horses and Dogges pas-
sing by woulde neigh, and barke at them;
hee grewe so famous for his excellent Art,
that great *Alexander* came often to his
shoppe to visite him, and commaunded
that none other should paint him; at his
death hee left *Venus* vnfinished, neither
was anie euer founde, that durst perfect,
what hee had begunne. *Zeuxis* was so
excellent in painting, that it was easier
for anie man to view his pictures, then
to imitate them, who to make an excel-
lent Table, had five Agrigentine Vir-
gins naked by him; hee painted Grapes
so liuelie, that Birdes did flie to eat
them. *Parrhasius* painted a Sheete so
artificiallie, that *Zeuxis* rooke it for a
Sheete in deede, and commaunded it to
bee taken away to see the picture, that
hee thought it had vayled; as learned
and skilfull Greece had these excellent-
ly renowned for their limning: so Eng-
lande hath these; *Hiliard*, *Isaac Oliuer*,
and *Iohn de Creetes*, very famous for their
painting.

As

The second part of

As Greece moreouer had these Painters; *Timantes, Phidias, Polignotus, Paneus, Bularchus, Eumarus, Cimon Cleonaeus, Pythis, Apollodorus Atheniensis, Aristides Thebanus Nicophanes, Persens, Antiphilus*, and *Nicearchus*: so in Englande wee haue also these; *William and Francis Segar* brethren, *Thomas and Iohn Bettes, Lockey, Lyne, Peake, Peter Cole, Arnolde, Marcus, Iagues de Bray, Cornelius, Peter Golchis, Hieronimo* and *Peter Vande Velde*.

As *Lysippus, Praxiteles*, and *Pyrgoteles*, were excellent engrauers: so wee haue these engrauers, *Rogers, Christoper Switzer*, and *Cure*.

Musicke.

THe Loadstone draweth iron vnto it, but the stone of Aethiopia called *Thea-medes* driueth it away: so there is a kinde of Musicke that dooth asswage and appease the affections, and a kinde that doth kindle and prouoke the passions.

As there is no law that hath soueraintie ouer loue: so there is no heart that hath rule ouer Musicke, but Musicke subdues it.

As one day takes from vs the credite of another: so one straine of Musicke extinguisht

the

the pleasure of another.

As the heart ruleth ouer all the members:
so Musicke ouercommeth the heart.

As beautie is no beautie without vertue:
so Musicke is no Musicke without Art.

As all thinges loue their likes: so the
moste curious eare the delicatest Mus-
ficke.

As too much speaking hurts; too much
galling smarts: so too much Musick gluts
and disempereth.

As *Plato* and *Aristotle* are counted prin-
ces in philosophie and Logicke; *Hippocra-
tes* and *Galen* in phisick; *Ptolomie* in Astro-
logie, *Euclide* in Geometrie, and *Cicero* in
eloquence: so *Boëtius* is esteemed a Prince
and captaine in Musicke.

As *Priests* were famous among the E-
gyptians; *Magi* among the Caldeans; and
Gymnosophistes among the Indians: so Mu-
sicians flourished among the Grecians, and
therefore *Epaminondas* was accounted
more vnlearned then *Themistocles*, because
he had no skill in Musicke.

As *Mercurie* by his eloquence reclay-
med men from their barbarousnesse and
crueltie: so *Orpheus* by his Musick subdued
fierce beasts, and wild birds.

As *Demosthenes*, *Isocrates*, and *Cicero* ex-
celled in Oratorie: so *Orpheus*, *Am-
phion*

The second part of
phion, and Linus, surpassed in Musicke.

As Greece had these excellent Musicians;
Arion, Dorceus, Timotheus Milesius, Chry-
sogonus, Terpander, Lesbios, Simon Mag-
nesius, Philamon, Linus, Stratonicus, Aristo-
nus, Chiron, Achilles, Clinias, Eumoni-
us, Demodochus, and Ruffinus: so Englande
hath these; Maister Cooper, Maister Fair-
fax, Maister Tallis, Master Taurner, Mai-
ster Blithman, Maister Bird, Doctor Tie,
Doctor Dallis, Doctor Bull, M. Thomas
Mud, sometimes fellow of Pembroke hall
in Cambridge, M. Edward Iohnson, Maister
Blankes, Maister Randall, Maister Phi-
lips, Maister Dowland, and M. Morley.

Sinne.

As he runneth far that neuer returneth: so
he sinneth deadly that neuer repenteth.
Porters and cariers when they are called to
carry a burdē on their shoulders, first they
looke diligently vpon it, & then they peise
and lift it vp, & trie whether they are able
to vndergo it, & whether they cā cary it: so
before we sin, we should cōsider whether
we be able to cary the burthen of it, that is,
the punishment, which is hel fire. *Lodonic,*
Granat. lib. 1. Ducis peccat.

As the palate, that is corrupted and dis-
tempered by ill humours, cannot taste
the

the sweetnesse of meate, for that which is sweete seemeth bitter, and that which is bitter sweete: so a soule corrupted with the humours of vices and inordinate affections, and accustomed to the flesh pots of *Egypt*, cannot tast Manna, nor the bread of Angels. *Ibidem.*

Euen as in a countrey, where all are borne *Aethiopians*, it is not an vgly thing to be blacke, and as where all are drunke, it is no ignominy nor slander to be drunke: so the monstrous seruitude and flauerie of sinne, because it is so familiar and common to the worlde, scarcely is known or noted in any man. *Ibidem.*

As swine are a certaine heard of beasts, that delighte in myre and durte, and are nourished with the basest and most vncleane meates: so the filthy soules of sinners are delighted with no other thing, except with the most filthy durte of carnall pleasures. *Ibidem.*

As wine is marred by vinegar; and fruites are spoiled of wormes; and euery contrary is corrupted of his contrarie: so also all the powers of our soule are disturbed and infected through sinne, which is an especiall enimie, and most contrarie to our soules. *Ibidem.*

Euen as adultery is the most contra-

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The second part of
ry thing to mariage: so that which is most
contrary to a godly and vertuous life is sin.
ibidem.

Euen as the rootes of trees beeing cut
vp, the boughes and braunches, which re-
ceiue life from the rootes, doe forthwith
wither and perish: so those seauen capitall
finnes, which are wonte to be termed the
seauen deadly finnes, which are the ge-
nerall and vniuersall rootes of all other vi-
ces being hewen in sunder, and vtterly e-
radicated out of our soules, sodainly al the
vices, will die, which are deriued from
them, *Idem. lib. 2. ducis peccat.*

As the comedies of *Plautus* and *Terence*,
are at this day the very same Comedies,
which they were a thousand yeares agoe,
albeit the persons, that then acted them
be changed: so the same vices, which in
times past were in the men of this and that
condition, are now also, although perhaps
the names be somewhat changed. *Ibidem.*

As deadly poyson speedily pearceth the
hearte, killeth the spirites, and bringeth
death: so sinne killeth the soule, and speedi-
ly bringeth it to destruction. *Ibidem.*

It is saide that thunder bruseth the tree,
but breaketh not the barke, and pearceth
the blade and neuer hurteth the scabberd:
euen so doth sin wound the heart, but ne-

uer hurte the eies, and infect the soule,
though outwardlie it nothing afflict the
body.

As the deuill is the father of sinne: so sin
is the mother of death.

As a man comes into a house by the gate:
so death came into the world by sinne.

As a fire goeth out, when all the fewell
is spent, but burneth as long as that la-
steth: so death dieth when sin ceaseth, but
where sin aboundeth, there death rageth.

As cursed *Cham* laughed to see *Noahs*
nakednesse: so the deuill loues it alife to see
vs sinne.

As pride is far off from him that repen-
teth: so humility is farre off from him that
sinneth. *Marcus Heremita, de his, qui pu-
tant ex operibus iustificari.*

A young man in a tauerne seeing *Dio-
genes*, fled through shame further into it,
sayes *Diogenes*, the further thou fly-
est into it, the more thou art in the tauerne:
so sinfull men, the more they hide them-
selues within themselues, the more they
are that they are; but they must come out
of themselues, if they desire to auoid them-
selues. *Plutarchus in Moralibus.*

The fish *Ephimera* is bred without en-
gendering, of the putrifaction of the earth,
and within three houres after it is bredde

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The second part of
it dieth: so sinne is bred beyond the course
and order of nature of the corruption of
the appetite, and is extinguished by the
three parts of repentance, contrition, con-
fession and satisfaction. *F. Ioannes a S. Ge-
miniano lib. 4. de natalibus et volatilis. c. 62.*

Drinke doeth kill a mouse, as *Aristotle*
saith: so doth sinne kill the soule. *Idem, lib.*
5. de animalibus terrestribus. cap. 35.

As a mule is engendered against the
course of nature: so is sin engendered not
of nature, but it is a vice and an enormitie
of nature, desiring that, which is not of the
same order. *Ibidem. cap. 93.*

Olde age is full of misery, which bring-
geth a corporall death: so sinne is full of
misery, which bringeth eternall death. *I-*
dem, lib. 6. de homine et membris eius. c. 52.

As there bee seuen kindes of leprosie: so
there are 7. capitall finnes. *Ibidem, 53.*

The best way to kill a meteriall serpent,
is to kil him in the head: so the best way to
kill the spirituall serpente is to kill him in
the head, that is to kill sinne in the begin-
ning. *Venerabilis Beda.*

Kill a cockatrice when he is an egge, and
he will not bite thee: so kill sinne in the be-
ginning, and it will not hurt thee.

As foxes are to be killed when they are
cubs: so sin is to be beaten downe, when it
is

is growing.

As the Babylonians children were to be dashed against the stones: so sinne is to be nipped in the bud. *Psal.* 137.

Pride.

AS violent waters are prone to often eruptions, becomming shaloweſt within their ordinary channels: so proude persons are euermore capable of higher dignities, though not well able, to exercise their present meane offices.

As windes blow most fiercely, when they are about to cease: so men, when they are most proude, as Pope *Iulius*, and Cardinall *Woolsey*, then they are nearest to destruction.

As God is angry at them, that imitate the thunder and lightening, and doeth cast them into hell, as hee cast *Salmoneus*: so hee doeth disdain the proude and loftie minded, who emulate his greatness, but doe not expresse his goodnesse. *Plutarchus in Moralibus.*

If thou wilt put any good thing into adders, thou must first remoue the stings and aire out of them: so thou must keepe all pride and swelling out of his mind

The second part of
minde, whome thou meanest to teach. *Ibidem.*

As the Cedar tree is vnfruitful & stiffe: so
a proude man is vnfruitfull and obstinate.
Basilus in psal. 28.

As a blind man may be easily discerned
of all: so may a proude man, that knowes
not the Lorde (for the beginning of pride
is the ignorance of God) be easily known
as beeing depriued of his greatest light.
Chrysostomus, hom. de Ozia.

As the shippe, that hath passed many
waues, and escaped many tempests, at the
length shipwracking in the very haues
doth loose all the treasure it contained: so
the proude Pharisee, after that he had
dergon the labours of fasting, and ha
performed the exercise of many notable
vertues, through his pride and arroganc
made shipwracke of them all in the ve
hauen. *Idem, hom. de profectu Euangelij.*

That body, which hath lost a good tem
perature is subiect to diseases: so that soule
that hath lost humilitie is endāgered w
pride, rashnes, weaknes and foolishnes.
Idem ser. contra desperationem et superbiam.

As he that is frantick knowes neither hi
selfe, nor those thinges that are before
feete: so a proud man neither knowes h
selfe, nor any man about him. *ibidem.*

As couetous men the more they receiue,
the more they stande in neede of : so a
proude man the more he is honoured, the
more honour he desireth. *Idem, hom. 1. in
secundam ad Thessalonicenses.*

As they that are swelled, are not in good
health : so they that are proude, are not in
their right wits. *idem, hom. 17. in 1. Timoth.*

As in an heap of wheat, the chaffe lies
higher then the wheate, not that it is wor-
thier, but bicause it is lighter, & being ligh-
ter it getteth y higher place : so in this life
a proude man is lifted aboue an humble
man, not for his merite and vertue, but for
his vanitie, and false opinion of himselfe,
and being vaine of himselfe, he preferreth
himselfe before those, of who hee is excel-
led in vertue. *Hector Pint. in c. 15. Ezech.*

As pride is the beginning of all vices: so
it is the ruine of all vertues. *Isidorus.*

They that are sicke of the dropsie, by
reason of the grossenesse of their bodies,
seeme to bee in good estate, notwithstan-
ding they be full of nothing but water and
such euill humours, which in the ende are
the cause of their death : so they that are
proud, by reason of their ouerweening cō-
ceits, seeme to be in greate reputation and
credit, when before God they are most a-
bominable and detestable.

The second part of

Couetousnesse:

AS fire, when there is more wood cast on, burneth more fiercely: so couetousnesse the more wealth it hath, the more it desireth. *Lod. Granat. lib. 2. discipulorum.*

As drink in a dropie is the cause of greater thirst: so riches in couetous men are the causes of greater avarice. *Ibidem.*

As the hollow spoute receiueh much water, & yet retaineth nothing but aire: so y couetous man gathereth much wealth, and yet possesseth nothing but cares.

As the fish *Polypus* vieth great skill in taking of other filhes, being otherwise a stupide and foolish creature: so many men are very wise for their owne lucre and gaine, but in other things very blockish and brute beasts.

As vultures doe smell three daies before hande where any deade carkasses will fall, and doe flie thither: so greedy gapers after liuings, doe many yeares before hand long for the death of the possessors. *Plin. lib. 10. cap. 6.*

Couetousnesse is like the serpent *Hidaspis*, the more it sucks, the more it is a thirst, eating men aliue as the *Crocodile*, and it

is a vice of as dangerous allurements, as the place, where the *Syrens* sitte and chaunt their preiudiciall melody.

There is a certaine thorne among the *Indians*, the iuice of which being sprinkled into the eies, doeth bring blindnesse to all liuing creatures: so the dust of golde being cast into the eies of men, doeth make them starke blind.

As phisicians say that colde doeth hurte the bones, the sinewes, and the teeth: so *Paul* doeth say more breefly, because he is the master of breuity, that couetousnesse is the roote of all euill. *Chrysost. hom. 75, in Matth.*

As bees flock vnto a hony deaw: so couetous men hunt after the sinell of gaine. *Plutarchus in Moralibus. Meminit eius etiam Maximus sermone. 12.*

As great fishes deuoure the small: so couetous corinorants eat vp the poore. *Basilus hom. 7, exameron.*

As gluttons cannot spare any thing from their owne bellies: so couetous men cannot spare any thing from their owne purses. *Idem hom. in ditescentes.*

As the sea is neuer seen without waues: so the mindes of couetous men are neuer without perturbations, cares, daungers, trembling and feare. *Chrysostom. Hom.*

The second part of
36. in Matth.

As a moath doth corrupt a garment: so doth couetousnes eat and rust a wretched soule. *Idem, hom. 48.*

As the man of *Chios* solde his best wine to others, and drunke the deade wine him selfe: so doe couetous men, they enioy the worst of their wealth, and keep the best for wormes, moathes and rust. *Plut.*

As an itchy scabby place standeth need alwaies of friction and rubbing, so the thirst of a couctous minde is neuer quenched. *idem.*

As they that fall a sleepe through heauinesse, dreame of sorrowfull things: so they that hunt after wealth, and are couetous, doe dreame of vsury, extortion, enhaunsing of rentes, and such like dishonest gripings. *Idem.*

As adulterers loue other mens wiues; and contemne their owne: so some men are more delighted with searching after other mens goodes, then with enioying their owne. *idem.*

As the roote of a reede beeing beaten small and laid vpon the root of ferne, doth bring forth a stein; and also as the roote of ferne beeing beaten small and laide vpon the root of a reed doeth extract a stalke: so in like manner the desire of money doeth
driue

drive out of the soule the loue of wisdomē,
and wisdomē doeth drive out of the soule
the loue of money.

As among the *Myconians* baldnes is no
vnseemly thing, because all are borne bald
there: so amongst *Londoners* pride and v-
sury, and among lawyers couetousnes and
bribery are counted small faults, or rather
none, because these vices are as a generall
murraine among them.

As an *Adamant* doth draw iron from a
lodestone: so the loue of mony doth draw
men from christian piety, doth call them a-
way from all goodnes, neither doth suffer
them to sticke vnto Christ.

In the Ile of *Chios* the face of *Diana* is
placed aloft, whose countenance seemeth
heavy to those that enter in, but cheare-
full to them that goe out: so certaine for-
dide illiberall pesauntes doe with heauie
countenaunces entertaine their friends,
fearing least they should put them to cost,
and shoulde aske any thing of them, but
they are chearfull at their departure. *Plin.*
lib. 35. cap. 5.

As the Emmots of *India* do onely keep
the gold digged out of the cauerns of the
earth, but doe not enioy it: so a couetous
rich man neither himselfe enioyeth his ri-
ches, neither vouchsafeth the vse of them

8

The second part of
to any other. *Plin. lib. 11. cap. 31. et Hero-*
dot. lib. 3.

Horseleaches and crablice haue no place for voydance of their excrements, and because they are insatiable, they swell with sucking of bloude and so burst: so a couetous man is choaked with his owne store.

As that earth, which hath vaines of gold and siluer, is in a maner barren of all other thinges: so they that thirst after golde and siluer, and haue conceiued these mettals in their mindes, they commonly bring forth no fruit of any good thing.

The Eagle is the most rauenous among birdes, she dieth not by disease, nor by olde age, but through hunger: so a couetous man, the more yeares that growe vpon him, the more his couetousnesse encreaseth, and the nearer he is to his graue, the more hungry he is after gaine. *Plin. lib. 10. cap. 3.*

In quicksiluer all thinges doe swimme but gold, for it draweth this alone into it: so nothing doeth settle in the minde of a couetous man, but lucre and gaine, artes, learning, disciplines, and honesty do float aboue, neither haue power to descend into his breast. *Plin. lib. 33. cap. 6.*

Hartes when they are constrained to
cast

cast off their hornes, do hide them, especially their right horne, that for medicine it may not bee of vse to others: so many worldly cormorant rich men, when as they cannot vse their riches themselves, yet they wil not suffer others to enioy the,
Plin.lib. 8. cap. 32. Arist. l. 6. de nat. cap. 5.

As idolaters sacrifice oxen to their idols: so couetous men sacrifice their soules vnto their wealth. *Chrysost. hom. 64. in Matth.*

As he that is sicke of a feuer doeth not quench his thirst by drinking, but doeth more inflame it: so he that is diseased with couetousnesse, when he receiueth money is not therewith satisfied, but doeth more kindle it. *ibidem.*

As a drunkard is vexed with greater thirst, then he that vseth wine moderately; and as fire is made greater by adding of fewell: so the desire of money is more increased by the plenty of gold; *idem hom. 1. in Matth.*

As an cunuche doth lament, because he cannot performe his desire with a virgin: so doe all couetous people that gape for wealth. *Idem hom. 74.*

As he that seeth a golden cup, precious stones, and costly apparell in darkenesse, cannot discern the worth of it: so a couetous man can by no meanes perceiue the
beauty

The second part of
beauty of the best thinges: *Ibidem.*

As they that gathered more *Manna*, then was permitted, had more wormes and more corruption: so haue couetous men, that gather more wealth, then they should. *idem. hom. 4. in 1. Cor.*

As *Pharaoh* compelled the Israelites to spende their time in gathering strawe and stubble: so the deuill constraineth couetous men to consume their time in gathering clay and durt: for what is gold and siluer but clay & durt? *idem. hom. 40. in Mat.*

As hell is neuer satisfied: so couetous men haue neuer inough. *August. epist. 3. ad Ioannem comitem.*

As the birdes *Seleucides* are insatiable in the eating of locustes: so are couetous men in gathering of riches. *Isidorus Clariss oratione 36. contra auaros.*

As a shadow doeth hinder the light of the sunne: so couetousnesse doeth hinder the light of grace. *F. Ioannes a S. Geminijs poli. 1. de Cælo et Elementis cap. 8.*

As the shadow of the earth doth cause an eclipse of the moone, when the earth commeth betweene the sunne and the moone: so the desire of earthly thinges doeth cause the eclipse of the soule, when it is put betweene the soule and God. *Ibidem.*

As

As a shadowe doeth either repressse or altogether extinguish heate: so couetousnesse doeth either diminish or extinguish the heate of charitie. *Ibidem.*

As a shadow is an induction to sterilitie, for not any thinge encrease, where there is continuall shade: so the seede of the diuine word cannot take encrease, and bring forth fruite, where there is couetousnesse and care for riches. *Ibidem.*

As the shadow is a friend vnto serpents, and a nourisher of snakes: so couetousnesse is most acceptable vnto infernall serpents, that is, vnto deuils, because by it they most of all entangle and ensnare soules. *Ibidem.*

As a shadow hindereth the ripening of fruites: so couetousnesse hindereth the fruites of repentance. *ibidem.*

As a shadow bringeth darknesse, and darknesse feare: so doeth couetousnesse, least it loose that it hath gotten. *Ibidem.*

As a shadow prouoketh sleep, and that by reason of the coolnesse: so couetousnesse induceth sleepe, that is, profoundnesse, and vnmoueablenesse in sinne. *ibidem.*

As certaine cauernes in the mountaine *Aetna* doe alwaies burne, by reason of the aboundance of sulphur; so is couetousnesse alwaies on a lighte fire, by reason

The second part of
reason of the greedinesse of gaine. *Idem in*
cod. lib. cap. 58.

The Arabian *Onix* stone is of a blacke
colour with white streakes: so couetous
men although they bee painted with ho-
nours, yet they haue blacke and filthy
minde. *Idem lib. 2. de Metallis et lapid.*
cap. 3:

Dioscorides saith that the *Onix* stone ei-
ther worne about the necke, or caried in
the hand, bringeth sadnesse, multiplieth
teares, and moueth the minde to strife and
contention: so also doth couetousnesse; it
bringeth sadnesse, when it hath not what
it desireth; and feare, to loose that it hath;
and strife, because *Meum* and *Tuum*, as
Seneca saith, are the causes of al strife. *Ibid.*

As the *Onix* stone cannot hurte in the
presence of y^e *Sardyan* stone: so couetousnesse
cannot infect him, in whome the loue of
God is, for where the loue of God is, there
the loue of this worlde hath no place. *Ibid.*
dem.

As an onyon is of a cold and glutinous
nature as saith *Dioscorides*: so couetous-
nesse doeth coole the soule, by excluding
the heate of charitie, and doeth holde
fast, by reason of the viscous lyme of
wealth. *Idem lib. 3. de vegetabilib.*
Plant. cap. 6.

An Onyon as sayth *Dioscorid.* doth yeeld little nourishment vnto the bodie : so couetousnesse doth yeeld little nourishment to the bodie, but none at all to the soule.

Ibidem.

As Onions do prouoke choler : so dooth couetousnesse prouoke anger. *Ibidem.*

As Henbane bringeth death to the bodie by bodilie sleepe : so couetousnesse bringeth death to the soule by spirituall sleepe. *Ibidem.*

As rauinous birds do loue to liue alone, as sayth *Aristotle* : so doe couetous men.

Idem. lib. 4. de Natatilib. & volat. cap. 9.

Rauinous Birdes doe driue their yong ones from them, so soone as they can flie : so doe couetous people put out their children, as soone as they can shift, and casseir their seruants, as soone as they haue serude their turnes. *Ibidem.*

As Griphons keepe Mountains, wherein are precious stones, but neither vse them themselues, nor suffer others to enioy them : so doe couetous men deale in keeping their wealth. *Ibidem ex Isidoro.*

As a Hogge seeketh for his meate in dirt and myre : so a couetous wretch seeketh for felicitie in Siluer and Golde.

Ibidem.

The second part of

As a horseleach hath a triangular mouth, and a trunke in it, with which shee dooth drinke blood, and when shee hath drunke inough, she vomiteth it out again, that she may sucke more, as *Isidore* saith: so couetousnesse hath a triangular mouth, that is, three waies of ill getting, to wit, by rapine, theft, and vsurie, whose trunke is vnsatiable desire, with which it sucketh out the blood of the poore, as it manifestly appeareth in vsuries, by which when it hath filled the purse, then it vomiteth it forth againe, that is, it putteth that gaine out againe to vsury, that it may gaine more. *Idem lib. 5. de Animalib. Terrestrib. cap. 10.*

As a dogge lying vpon hay, eateth none himselfe, nor suffereth others to eate: so doth a couetous man. *Ibidem.*

As certaine serpents keepe *Balsamum* but haue no vse of it, nor suffer others to vse it: so doe couetous men their riches. *Ibidem.*

As Bees gather honie of flowers, and die in the dregges: so doe couetous men. *ibidem.*

As a spider in a short tyme maketh her webbe, which the wind as soone breaketh: so a couetous man soone gathereth a great deale of wealth together, which misfortune soone scattereth. *Ibidem.*

As an Ape huggeth her young ones :
so a couetous miser huggeth his wealth.
Ibidem.

As the leaprofie corrupteth al the mem-
bers : so couetousnesse infecteth all the af-
fections, *Idem lib. 6. de homine & membris*
eius. cap. 10.

As a leaper hath diuerse spots: so a coue-
tous man hath diuers vices. *Ibidem.*

As the ancient Greeke and Latine poets
made *Tantalus* a mirrour of couetousnesse,
who was tormented with hunger & thirst,
notwithstanding he stode in a riuier vp to
the chin, and had goodly Apples hanging
ouer his nose continually : so our English
modern Poets, note aboue al others Iustice
Randoll of *London* to be infected with the
same vice, a man passing impotent in bo-
die, but much more in minde, that dying
worth many thousands, & leauing behind
him a thousand pounds of golde in a chest
full of olde bootes and shooes, yet was so
miserable, that at my Lord Maiors dinner
he would put vp a Widgen for his supper,
and many a good meale did he take of his
franke neighbour the widow *Penne*.

As pride is the soules timpanie, and an-
ger the soules phrensie : so couetousnesse
is the soules drop sic.

The second part of

Luxurie.

AS wood preserueth fire: so the thought preserueth and nourisheth desires and concupiscences.

Like as fire worketh wood altogether into fire: so lust wholie alienateth man into lasciuiousnes.

As smoke driueth away Bees: so luxurie driueth away spirituall graces. *Basilus hom. 1. de ieiunio.*

As fire chaungeth hard and cold iron, and maketh it as fire: so lust tameth iron and hardie minds *F. Ioannes a S. Geminiano lib. 1. de celo & elementis, cap. 47.*

As out of two flints smitten together, there comes out fire: so out of the vnchaste touch of man and woman there comes out the fire of concupiscence and luxurie. *Ibidem.*

As a wal, although not burnt of a candle yet it is blacked: so if women cohabit with men, the Diuels Bird-lime shall not be wanting. *Hieronymus.*

As wee may easily fall into a pitte, but not so soone get out againe: so wee may easily fall into the sinne of luxurie, by reason of our naturall corruption, but wee can hardly get from it.

As sulphur is hot, and therefore soone fired: so is luxurie.

As God hath giuen eyes vnto vs, not to looke for our pleasure, but for things necessarie for our life: so hath he giuen vnto vs genitors, for none other cause, but to increase the world, as the name of them may teach vs. *Lactantius, lib. 7. cap. 25.*

As drunkards doe spue forth lewd speeches: so luxurious persons do vtter lasciuious and obscene wordes. *Chrysostomus oratione 5. aduersus Iudeos.*

As a Pilot making shipwrack in the haven, obtaineth no pardon: so pollution of wedlocke-state in married persons hath no defence either with God or man. *Idem, hom. 3. de Ozia.*

As he that was possessed of the Diuell, was led among the graues, and cut himselfe with stones: so luxurious persons liue among harlots, who are full of stinch & filthines, & cut themselues with vices, which sharper then any stones. *idem, hom. 29.*

As it is vniust, through couetousnesse to roach vpon any mans liuing: so is it vnreasonable through lust to subuert the limits of good manners. *Augustinus lib. 15. de ciuitate Dei.*

Fire is extinguished two waies, either by withdrawing the fewell, or by casting on water:

The second part of
water: so the fire of luxurie is quenched
two wayes, cyther by withdrawing the fo-
mentations of the flesh, or by casting vp-
on it the colde water of repentant teares.
Hugo Victorinus lib. de carnalibus nuptijs
vitandis.

Enuie:

As a worme bredde in woodde consu-
meth it: so also is enuie bredde in the
heart, and the heart is the first thing that
it excruciateth; and when it hath corrup-
ted the heart, it also taketh away the natu-
rall colour of the countenance.

The serpent *Porphyrus* hath poyson,
but because hee is without teeth, hee hath
it onelie for himselfe: so some doe enuie
and malice, but they hurt no bodie but
themselves, because they want abilitie.

Take away the fewell, and the fire go-
eth forth: so take away the occasion, and
enuie ceaseth. *Plut.*

Dogges barke at the vnknowne, but
are gentler towards them they know
as *Heraclitus* sayde: so enuie dooth more
annoy men newly aduanced, but is
so raging agaynst those, whom it hath
acquainted with. *Idem.*

As venome doth deuoure Iron: so doth

enuie consume the possessours of it, *Basil. hom. de inuidia.*

As Vipers are brought forth by tearing in peeces their dammes bellie: so enuie dooth gnaw in sunder the soule of the conceiuer. *Ibidem.*

Vultures and Flies flie ouer sweete Oyntments, and pleasant Medowes, and seaze on carion and vlcers; so enuious persons do passe ouer that which is well done, and onely busie themselves with errours, infirmities and imperfections. *Ibidem.*

As the Phoenix burneth herselfe: so doth an enuious man. *August. sermone 18. ad fratres in Heremo.*

As that water is venemous, which serpents liue in: so is that soule poysoned, in which enuie dwelleth. *Palladius in historia Stephano lapsa.*

As a worme is not bredde in Cedar: so enuie is not begotten in the heart of a wise man. *Hector Pintus in cap. 19. Ezechiel.*

As the Flies *Cantharides* are bredde in the soundest wheate, and in Roses most flourishing: so enuie dooth most oppose itselfe agaynst good men, and proficients in vertue. *Antonius in Melissa, parte 62.*

As toothache springeth from three things,

The second part of
things, as saith *Anicen*, from the substance
of the teeth, from the nerue, which is in the
roote of the teeth, and sometimes from the
gums: so enuy springeth from three things,
from personall prosperitie, from aduanced
honour, and from massie wealth. *F. Ioannes*
a S. Geminiano lib. 6. de humine & eius mem-
bris. cap. 37.

As there is no Larke without a crest: so
there is no wit without naturall borne en-
uie. *Stobaeus serm. 36. ex Plutarcho.*

Where there is no light, there is no shad-
ow: so where there is no felicitie, there is
no enuie. *Plut.*

Bauins are knowne by the bands, Lyons
by their clawes, & cocks by their combes:
so enuious mindes are knowne by their
manners.

Gluttonie.

AS corporall fasting doth lift vp the spi-
rit to God: so superfluitie of meate and
drinke doth cast and sinke it downe. *Lod-*
Granat. lib. de deuotione.

As the spirit when it is full of deuotion
doth inuite the hart to spirituall and diuine
things: so the bodie being full of meate
doth draw and hale the same vnto corpo-
rall and vaine matters. *ibidem.*

As ships of lighter burthen do swif-

sayle through the sea, but those that are overloaden with many burdens are drowned: so fasting maketh the soule light, that it lightly saileth ouer the sea of this life, that it mounteth aloft, and beholdeth heauen and heauenly thinges, but being overburdened with too much meat and drinke, the spirit groweth sleepeie and the bodie heauy, the soule is captiuated, and made subiect to a thousand miseries. *ibidem.*

As a soldior that is overloaden can hardly mannage his weapon: so that man can hardly watch at his prayers, who is gluttonously filled with superfluitie of meates, *Ibidem.*

As much water is the cause of moorish groundes, fens, myres, and muddy places, where nothing engendreth but Toades, Frogs, Snakes, and such like foule vermine: euen so excesse of wine procureth brutish, wicked and beastly desires, many sensuall appetites, and other sinnefull qualities. *Ibidem.*

As Trees which are planted or cut in the full of the Moone, do but ingender worms, loose their owne vertue, and perish: the like doeth excesse of eating or drinking, for when the bellie is full, it nothing but encreaseth the wormes of sinne in the soule, consumeth the whole man, and cutting him
him

The second part of
him off from God, makes him die and wi-
ther in wickednes. *Stella de contemp. mundi,*

As the wals of Babilon were ouerthrown
by *Nabuchadnezar*: euen so doth surfeting
by meat or drink destroy all the vertues a-
biding in the soule. *ibidem.*

As Mathematicians circumscribe all
things within a center and a circumferēce:
so many do circumscribe al pleasure with-
in their bellies. *Plut. in Moralibus.*

Aristotle saith that the fish whom the
Grecians cal *ovos*, *hoc est*, *Asinus*, of al other
liuing creatures hath the hart in the belly:
so gluttons haue theirs. *Clemens libro 2.*
pedag. cap. 1.

As a cloude doth obscure the beames of
the Sunne: so gluttony doth dimme the
splendour of the minde. *Nilus oratione 1.*
aduersus vitia.

As birdes that haue weighty bodies are
vnapt for flight: so gluttons with their fle-
shy panches are vnfit for contemplation.
F. Ioannes a S. Geminiano lib. 4. de natalibus
& volatilibus, cap. 35.

Anger:

AS a drunk^ken man cannot do any thing
wisely and with reason, & of which he
doth not afterwards repēt him, as we read
of

of *Alexander* the great: so when as a man is disturbed and troubled with anger, and blinded with the smoake of this passion, he cannot rest, neither take aduise mēt, which to day although it seeme iust and reasonable vnto him, yet to morrow, when the fury of his passion shall be ouer, he shall confesse that it was vniust and vnreasonable.

As in a tumult we doe not heare what is spoken vnto vs: so angry persons doe not admit other mens counsell, vnlesse reason speake within, which appeaseth the hurly burly of the mind. *Plut.*

As a tumour ariseth by a blowe of the flesh: so effeminate and weake persons doe most of all siwel with anger; as women and old men. *idem.*

The *Barbarians* do infect their weapons with poison, that they may do double hurt: so angry folks do againe and again poison their tongues with venemous words. *idem.*

As the first messengers are not forthwith beleeued, as *Phocion* of *Athens* hearing tel of *Alexanders* death, saide, if he bee deade to daie, hee wil bee dead to morrowe and for euer: so wee must not presently belecue anger, saying vnto vs, he hath iniuried me, but wee must protract the time for manie daies, & make further inquiry. *idem.*

As the body is shaken and corrupted wth a
long

The second part of
long cough: so the minde is exulcerated
with often anger. *idem.*

As a child through vnskilfulnes doth of-
ten hurt himselfe, when hee would hurte
another: so many times anger doth hurt it
selfe, when it would wrong others. *idem.*

As we doe not bridle horses in the race,
but before they runne: so they that are sub-
iect to anger, are to be admonished by rea-
sons, before they fall into danger. *Idem.*

If one fire be ioined to another, the flame
becommeth the greater: so anger by an-
ger is not appeased, but is more prouoked.
Chrisost. hom. 12. operis imperfecti.

As Asses bite and kicke: so angry peo-
ple raile and fight. *Idem hom. 2. in Ioannem.*

As winter is ful of stormes: so is an angry
mind full of perturbations. *idem hom. 9. ad
pop. Antioch.*

Vineger infecteth a vessell, if it long stay
in it: so anger corrupteth the heart, if it
make any aboade in it. *Augustinus Epi-
stola. 88.*

A scald head is soone broken: so a womā
and a child are soon angry. *Sen. lib. 1. de ira.*

As lukewarme water asswageth inflam-
mations: so gentle and milde wordes doe
quench anger. *Anthorinus parte 2. sermo-
ne 53.*

As the sunne for fortie yeares neuer saw
Epifinus

Episius eating: so it neuer saw *Iohn* the Anchorete angry.

Idlenesse.

AS the *Milesian* garment did not become *Hercules*, when hee serued *Omphale*, after he had put off his Lions spoiles: so neither doth it besit a ciuill man, after his magistracy to giue him selfe vnto idlenesse and voluptuousnes. *Plut.*

As the birdes called *Martinetts* are alwaies either flying, or lying still vppon the earth, because they want feet: so some are too vehement in both extremities, they are either too busie, or too idle, they keepe no meane. *Plin. lib. 10. cap. 39.*

As they that walke, and play cranks vpon ropes, if they be but a little carelesse, fal down, and so perish: so they that walke in this life, if they giue themselves but to a little idlenesse, they are throwne headlong into folly. *Chrisost. hom. 3. de Ozia.*

As rust doth putrisie iron: so idlenesse doth corrupt the wit and disposition of man. *Ouid. lib. 5. de tristibus elegia. 12.*

As water continually entring into a ship by some secret leak, doth at the last drown it, through the carelesnes of the Mariners: so by idlenes and slothfulnes euil thoughts
and

The second part of
and concupiscences are so long multipli-
ed, till the ship of the heart yeelding vnto
them, be endangered with sinne, *Bernard.*
serm. de S. Andrea.

As in standing water, venemous wormes
are engendered : so in an idle soule ill
thoughtes and hurtfull concupiscences are
bred. *Laurentius Iustinianus lib. de perfecti-*
onis gradibus, cap. 9.

Birds that are couped vp, soone growe
fat; so by lazines the body groweth corpu-
lent, and the mind vnfit for any good exer-
cise. *Seneca epist. 122.*

As too much bending breaketh the bow;
so too much remission spoileth the minde,
Seneca.

Rust doth fret the hardest iron, if it bee
not vsed; the Moath doth eate the finest
garment, if it bee not worne; mosse doth
growe on the smoothest stone, if it bee not
stirred; so impiety doth infect the wisest
wit, if it be giuen to idlenes.

Standing water is sooner frozen, then
the running streame; he that sitteth is more
subiect to sleepe, then he that walketh : so
the idle man is farre more subiect to be o-
uercome of vice, then he that is exercised.

Vice

Vice.

A Pilot that hath dashed his ship against a rocke, will not onely afterwarde be wary of it, but of all other rockes: so hee that detesteth the vglinesse of one vice, wil also warily flie from other vices. *Plut.*

As he is miserable that serues a cruell & dogged master, from whom hee may flie: so is he much more miserable that is a seruant and a slaue vnto vices, from which he cannot flie. *idem.*

As a spot or a blemish, that hath long bene letten alone, is hardly taken away: so inueterate vices are hardelie corrected. *Idem.*

In war a court of guard, & watching is continually to be helde: so we must neuer cease to striue against vices. *idem.*

As hee that despaireth euer to bee rich, maketh hauocke of that hee hath, but hee that is in good hope to bee wealthy, will make spare of little matters: so he that fully purposeth to be a good man, doth endeavour to correct and amend the least vices, and neglecteth not any thing, that may any waies further him to the attainment of vertue. *Idem.*

They that through ynskilfulnes cannot tell

The second part of
tell how to make a peece of wood straight,
do wrest and bend it to the contrary part:
so some in flying from one vice, do fal into
a greater. *idem.*

As those wounds of the body are more
grecuous, which make an Ulcer: so those
vices of the mind are much more grievous
which more vehemently doe disturbe and
distract. *idem.*

The water called *Lyncestis* or *Acidula*,
doth make drunke as well as wine: so po-
uerty and lacke of knowledge doth make
some vicious and wicked, for the same vi-
ces do spring from diuers causes, as arro-
gancy springeth both from knowledge &
vnskilfulness. *Plin. lib. 31. cap. 2.*

It is easie to slip into a weele-net, but to
come out is very difficult: so it is easie to fall
into vices, but to returne vnto vertue is not
so easie.

For the biting of an Aspe there is no re-
medy, but the cutting of the infected part:
so some vices are onely cured by death.
Plin. lib. 8. cap. 23.

Scorpions doe bring forth each other
and do kill each other, for it is said that the
Scorpion doth bring forth eleuen young
ones, all which the damme killeth saue
one, but that one killeth his damme, and
auengeth his brothers bloud, and this do
Go

God, that that pestiferous brood should not too much increase; so of one capitall vice, many vices are bred, as of couetousnesse are ingendred treachery, fraud, couzenage, periury, vnquietnesse, violence, and hardnesse of heart, but oftentimes one of these daughters doth kill their mother Auarice, vnquietnesse of minde doth many times so wearie the couetous, that they strue by all meanes to cast off the burden of this vice, and quite to leaue the world. And so it is in other capitall vices. *Geminianus lib. 5. de animalibus terrestribus. cap. 120.*

As one poison expelleth another, as the fatnesse of the snake preuaileth against the biting of the Crocodile, & the head of a Vipper healeth the wound of a Dragō: so one vice expelleth another, as couetousnesse restraineth gluttony, & ambition & vainglory bridleth luxury, for feare of infamy. *ibid.*

Pleasure.

WHere weedes are plucked vp, there come thriueth: so where concupiscence is expelled, there righteousnesse ariseth. *Chrisost. hom. 8. oper. imperf.*

As they that saile in a sandy sea, are sometimes on ground vpon the dry sandes, and sometimes flote aloft vpo the swift current:

The second part of
so he that follows after pleasure, sometimes
is tormented through want of it, and some-
times ouercloied through abundance. *Sen.
lib. de beata vita.*

As swine doe durty themselves in the
myre: so voluptuous men do befilt themselves
with pleasure. *Basilus in Psalmum
primum.*

As the Lord appeared not to *Abraham*
so long as hee staid in his owne country,
but when hee came into the lande showne
vnto him, hee had great promises made
vnto him: so as long as we continue in the
worlde and worldly pleasures, our mindes
are not enlightned with any diuine illumina-
tion, but when wee obey Gods com-
maundementes, God manifesteth him-
selfe vnto euery one according to his ca-
pacitie. *Cyrillus Alexan. in dictis veteris
testamenti.*

He that writeth in the water, leaueth no
characters behind him: so pleasure lasteth
no longer, then the very act. *Gregor. Nyssen-
us homilia 5. in Ecclesiastin.*

As the greater sorrow obscureth the les-
ser: so the pleasure of the minde obscureth
the delight of the body. *Plut.*

If drunkardes and banketters rush into
an house of mourning, they doe not onely
bring no myrth vnto y^e mourners, but they
rather

rather procure greater lamentatiō: so pleasures also do offend an vnfound body. *idē.*

Lysimachus when hee was constrained to yeeld himself vnto the *Scythians* by reason of thirst, and when he had drunke a little cold water, Good God (quoth he) what a great deale of felicitie haue I given for a little pleasure: so wee are to thinke when we fall into a long disease for a little *Venerie*. *idem.*

There are a kind of theecues, whome the Egyptians call *Philista*, who imbrace them they take, to the ende to strangle them: so pleasures whilst they doe flatter, they kill. *Seneca.*

As hee is as well dead, that is buried in odours, as he that is rent and torne in peeces of wilde beastes: so they are alike vn-happie, that giue themselves to luxurious pleasures, as they that spende their daies in hunting after the vaine puffe of ambition. *Seneca.*

They that drinke of the lake *Clitorius*, cannot abide wine: so they that surfet in worldlie pleasures, doe abhor honest and true delights.

As the wine which *Homer* calls *Maroneū* being mingled with 20. times so much water, as the quantity of wine comes to, still keepeth his strength & vertue: so a vertuous

Rr 2.

vpright

The second part of
vpright wise man is not subdued by anie
pleasures, *Plin. lib. 14. cap. 4.*

The auncient natural Philosophers do
write, y the sun is nourished with sea water
and the Moone with fresh water: so wise
& vertuous men do seeke for lowre things,
so they be profitable; and fooles hunt after
those things only that may delight.

As the Planet *Saturne* is in effect colde,
drie & heauy: so pleasure doth make cold,
by extinguishing the heat of spiritual loue;
dry, by consuming the moisture of deuoti-
on; and heauy, by depressing the mind to
inferiour things. *F. Ioannes a S. Geminiano*
lib. 1. de calo & elementis, cap. 90.

As *Saturne* is called a nocturnal planet:
so the pleasure of the flesh doth seeke for
the darknes of the night, *ibidem.*

They that are borne vnder *Saturne*, as
saith *Ptolomy*, do not abhorre impure and
vnclean garments, and do loue other fil-
thy things: so luxurious persons do not ab-
hor the exteriour note of infamy, besides
they loue filthy and polluted actions. *ibid.*

Laban following *Iacob* ouertooke him
vpon the mountain *Galaad*, which moun-
tain is most delicate for pasture, fruits, and
fountains: so the diuell persecuting mā doth
ouertake him among the delights & plea-
sures of this world. *ibidem.*

The

The serpet *Amphisbena* hath two heads,
at either ende one: so hath pleasure two
heads, that is, two capitall vices, Luxurie,
and gluttony. *idem lib. 5. de animalibus ter-*
restribus, cap. 121.

A snail by leisure creepeth to the tops
of Trees, and there eates the leaues, and
wheresoeuer shee creepeth, shee leaueth a
slime behind her: so the pleasure of y^e flesh
by little and little increaseth, & ascendeth
to the top of great trees, that is, it doth pos-
seffe and ouercome great men, as gluttony
ouercame *Adam*, and luxury *David & Sa-*
mon; and eateth the leaues, that is, doth
deuastate the ornamentes of vertue in the,
and wheresoeuer it creepeth, it leaueth im-
pure slime behind it, that is, infamous ex-
amples, and a corrupted memory. *ibidem.*

Drunkennesse:

Asie curs are busie vnder the table, but
idle in hunting: so it is ignoble & base,
to be free speech'd in thy cups, and a cow-
ard in talke when thou art sober. *Putar-*
us.
As the caske is broken by the working
wine, and that commeth aloft which lay
at the bottome: so drunkennes doth disco-
uer the secrettest thinges of thy brest. *Sen.*

The second part of

As they that are ouerburdned with wine cannot keepe their meate, but all goes out together: so doth also the secrets, when wine abounds. *Seneca.*

As the fishes called *Polypi* do not stretch out their clawes, but for meate: so some do measure all their felicitie by meate and drinke. *Plut. & Plin. lib. 9. cap. 29.*

Lysimachus by reason of thirst was constrained to yeelde himselfe vnto the *Scythians*, afterwarde when hee had drunk colde water, good God (sayd he) for how shorte a pleasure haue I giuen awaie my happinesse: so also we shal be constrained to saie, if wee fall into a long disease, for a drunken feast or a little *Venery*.

Flies and such like creatures doe liue sucking, and therefore in stead of a tongue they haue a trunke: so thou shalt see for drunkards, who liue onely by drinke, and care for no meat.

As frugality is an inducement to fasting so is drunkennes vnto lasciuiousnesse. *Boetius hom. 1. de ieiunio.*

As ships taken with a violent tempe are forced to cast their goods ouer boord so drunkards ouertaken with wine are forced by vomit to disgorge themselves. *Boetius hom. de ebrie. & luxu.*

As brightnesse doth dimme the sight

and terrible soundes amaze the hearing:
so drunkenesse doth dull the vnderstan-
ding, and astonish the memorie. *Ibidem.*

As valleys are full so long as the lande
floude lasteth, but are drie and emptie,
when it is gone: so drunkardes beeing
full of Wine doe spue and caste, but a
little after are oppressed with thirst. *I-*
bidem.

As when a feuer is past, the weakenesse
remaineth: so when drunkenesse is gone
the effectes continue, which torment both
body and soule. *Chrysost. hom. 58. in Matth.*

As *Scylla* and *Hydra* among the Poets
are armed with many heads: so is drunken-
nes; hence fornication, hence effeminacie,
hence wrath, hence inordinate loues pro-
ceed. *Idem. hom. 71.*

As too much raine glutteth the earth,
that it cannot be tilled: so too much drinke
so drowneth the soule, that it admitteth
no spiritual culture. *Augustinus sermo. de*
ebrietate vitanda.

As in fennes serpentes, and venemous
worms are engendered: so in drunkardes
moist braynes are manie vices bredde. *I-*
bidem.

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Adultery.

AS the Cockowe layeth egges in other birdes neastes : so some men doe make other mens wiues mothers. *Plinius libro 10. cap. 9.*

A Pilot that maketh shipwracke in the Hauen is worthie of no pardon : so hee or shee that hath attained the Hauen of mariage , and then shipwracke their chastitie, are worthy of no fauour, neither with God nor man.

As couetousnes encrocheth vpon other mens goods: so adultry entreth vpon other mens wiues.

As rust defaceth the brightest iron: so adultery corrupteth the purest paragon.

In a honny combe there are two things, honny and waxe . In like manner in the face of a Harlot there are two things, beautie of countenance , and sweetnesse of speech. The waxe doth kindle the fire, and the honey doth yeeld sweetnesse: so the beauty of an harlot doth inflame the flesh with the fire of lust, and doth subuert the minde by the inticement of alluring speech. The hony doth distil frō the waxe whilst the harlot doth sweeten her words.

Human

Hugo Victorinus lib. de carnalibus nuptiis vitandis.

The panther is so greedie of the excrements of a man, that if they be hanged out of his reach, he killeth himselfe with reaching at them: so that which is the filthiest, is the sweetest vnto some men, that like horses neigh after their neighbours wiues. *Plinius lib. 8. cap. 27. & cap. 17. eod. libro.*

As some through the stupour of their senses, and corrupt tastes, doe not taste the sweetnesse of meates: so adulterous and libidinous Epicures haue no taste of true glorie. *Cicero Philip. 2.*

As they are filthy creatures, that reioyce whē they enioy their adulterous pleasures: so are they wicked that desire them with a libidinous minde. *Idem lib. 4. Tuscul. quest.*

As Ioseph lost his coate by his chastitie: so leachers lose their good names by fornication and adulterie.

As Goates and Swine are filthie creatures: so are adulterous persons, which are rightly compared vnto them.

As chaste men haue their conuersation in heauen: so adulterous leachers haue theirs in hell.

As *Tarquinius Superbus* king of the Romans was banished with his sonne *Tarquinius*

The second part of
quinius Sextus for the deflouring of *Lu-*
cretia, a noble and honourable matrone:
so *Lodowicus Gonzaga* for his adultery was
beheaded of the citizens of *Mantua*.

As the Chrysolite being worne on the
finger of an Adulteresse, so detesteth the
crime, as it cracketh in peeces by meere in-
stinct of nature: so the Vnicorn is such a foe
to adulterie, and such a friend to chastitie,
as he alwayes preserveth the one, and kil-
leth the other.

Munster writeth in his second Booke
fol. 45. that in some part of Englande and
Scotland, there is great store of the best
kinde of Ieat stone. If any bodie drinke
the powder of this stone in water, if the
same partie bee contaminate with libidi-
nous actes, the same bodie out of hande
shall bee enforced to make vrine, and shall
haue no abilitie to keepe it backe, but if a
virgine drinke of it, there is no power to
make vrine followe: so the iuyce of the
Basco leafe so abhorreth vnlawfull lust,
as it will not by anye meanes bee di-
gested in the stomacke of a Strump-
pette.

As *Tenandezillus* King of Spaine, for
committing violent adulterie with a La-
die of a Noble house, was deprived both
of lyfe and Kingdome: so *Galeatus*
Maria

Maria Duke of *Millaine* committing adulterie with a Citizens wife of the same, was by the same Citizen slaine, being at a Masse.

As *Anthonus Venerens* Duke of *Venice*, caused his owne sonne to die in prison, because hee had rauished a maide: so *Hippomenes* taking his daughter *Limon* in adulterie, caused her to be deuoured of an hungrie horse.

The Aegyptians for adulterie, cut off the mans priue members, and the womans nose: so the Armenians for the same act gelded the men, & after opē whipping branded the women with a hot Iron.

As God appointed stoning and burning for adulterie: so the Arabians, Tartarians, Turks, Athenians, Tenedians, Crotoniates, old Saxons, Parthians, ancient Brytaines, as writeth *Iohn Capgrau*e, and now the Genouians punish it with death.

As *Opslius Macrinus* Emperor of Rome ordained that adulterers should bee punished with fire: so *Iulius Caesar* the Emperour made a law, that adulterers should be put to death with the sword.

As among the Thracians this was the lawe, that such as were taken in whoredome, should be stript starke naked, and
be

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bee bounde to a post, and so with arrowes
pearced and stricken to death : so among
the Indians such as bee taken in adul-
terie, are led vp to some high rocke, and
cast downe headlong, that their neckes
may be broken.

As the Mitylenians strangled all such, as
were taken in adulterie, without any mer-
cie shewed; so the Mantuans beheaded the
adulterers.

As most of the Gentiles seuerely puni-
shed adulterie : so most of the Christians
laugh at it.

Munster writeth, that the Indians do
vse naturall coniunction together openly;
and *Sansonius* in his Booke *de Regnis*
sayeth, that certaine franticke people in
Fez, accustome to vse women forcible
in publique places, and in the presence
of manie : so the Spaniardes in America
rauisht the women, both their owne
bandes, and the Indians beholding them;
and at *Insull* a Towne in Flaunders, three
of these Gallants entered a Citizens house
wholie of theyr faction, where two of
them helde the husbnde, whylest the
thirde rauisht his wife in his presence;
a fact that manie brute beastes detest
and abhorre, as among foure footed
beastes, the Elephant, who, as the same

Munster

Munster sayeth, neuer couereth the female but in secrete, who, as *Plinie* and *Soline* write, neuer vseth any adulterie; and among fowles, the Storke, who neuer treadeth his female, but in her nest, which may teach men and women to vse wedlocke-woorke with honestie and shamefastnesse; and neuer treadeth any but his owne female, as *Aristotle* sayeth, which may teach euery one to abhorre adulterous copulations.

Iealousie.

AS an Egge, the more it is heated, it waxeth the harder: so iealous suspect the more it is credited, the woorse it is for vs; and the lesse we regard it, the greater is our quiet.

As the Mole beeing in the deepe earths obscuritie, strayes about euerie way, passing thorow the hardest molde she meetes withall, but so soone as she comes to the day light, all her force and strength immediately fayles her: euen such is the iealous opinion hidde within the darke clowde of an afflicted minde, it neuer ceaseth to renewe fresh thoughts with infinite perturbations, but when truth doth discouer it, it presently nothing.

As

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As there is no content to the sweetnesse of loue; so there is no despaire to the preiudice of ielousie.

Inconstancie.

AS the *Chamaleon* is an vncleane creature, and forbidden in the law, because hee chaungeth himselfe into all colours, that are layde before him: so are all they vnclean, that are mutable and vnconstant, and are figured by this beast.

Vnconstant people may fitly be resembled to hunting dogges, who followe two Hares, and take neither; to a tree, that is oftent transplanted, and therefore hardly increaseth; to a wound that is flowlier healed because the medicines are daily altered.

As birdes that doe both swimme and flie, in the holie scriptures are counted vncleane: so are all vnconstant persons, that halt betweene two opinions, that as Weathercockes are turned to and fro with euerie wauering blast of vnconstancie.

Euen as the Sea swelleth, when the Moone encreaseth, and ebbeth, when it decreaseth: so doe they that are gouerned by the fluxe and refluxe of the varieties of occurrences.

As waxe is plyable to working, and
wiers to wresting; so are women to incons
tancie.

As the beast Hyæna, and the Rat of In
dia called *Ichneumon*, are sometimes males
and sometimes females; so manie are vn-
like themselues, nowe boasting va-
lourouslye, nowe puling tenderlye;
nowe becing Philosophers, now becom-
ming Ruffians; sometimes friendes, some-
times foes.

As weaker bodyes doe more feeble the
fluxe and refluxe of the Sea, and the en-
crease and decrease of the Moone: so in-
constant and wauering mindes are more
vehementlie mooued, with contrarietie of
things.

As pitchers are carried about by the ears;
so manie are haled too and fro with euerie
wind, and euery worde. *Plut.*

Among the *Troglodytes* there is a
lake, that thrice in a day is salt and bit-
ter, and thrice againe sweet & pleasant, and
oftentimes in the night, whereupon it is
called, *The mad lake*: so some inconstant
people are sometimes moodie, sometimes
wilde, sometimes liberall, sometimes nige-
rards, sometimes louing, and sometimes
nothing. *Plin. 31. cap. 2. & lib. 2. cap. 6.*

Herodotus

*The second part of
Herodotus lib. 4.*

Inconstant women are like the windes that rise in the shoares of *Lepanthus*, which in the Morning sende forth gustes from the North, and in the Euening calmes from the West; their fancies are like April showers, begunne in a Sun-shine, and ended in a storme, their passions deepe hell, their pleasures *Chimeraes* portraictures, suddaine ioyes that appearing like *Iuno*, are nothing when *Ixion* toucheth them but duskie and fading cloudes.

As the breath of man vpon steele no sooner lighteth on, but it leapeth off: so are inconstant persons in the beginning and ending of their loues.

As Saltpeter fireth at the first, and yet prooueth but a flashe; and as deaw vpon Christall, no sooner lighteth on, but it leapeth off: such is the heart & thought of vnconstant people.

The Riuer *Hypanis* beeing the chief of the Scythian riuers, of it selte is pure and sweete, but about *Callipolis* it is infected with the bitter Fountaine called *Exampeus*, and so beeing vnlike it selte it runneth into the Sea: so some at the beginning are courteous and friendlye, who afterwarde are founde to be vnlike

vnlike themselves. *Plin. lib. 2. cap. 100.*
Solin. cap. 23. Strab. lib. 9. Pompon. Met.
lib. 2.

As *Euripus* in *Eubœa*, doeth ebbe and
 flowe seauen times in a day after a won-
 derfull swiftnesse, and againe three daies
 in one moneth doeth stande stone still,
 in the seauenth, eight, and ninth day of
 the Moones age: so many beeing vn-
 like to themselves, are either too hasty,
 or too slowe, too extreame in either
 part.

The serpent *Amphisbena* hath a heade
 at both endes, and doth vse both endes as
 her taile: so some are so fugitiue and in-
 constant in their affections, that they
 cannot tell what to resolue vpon, nor
 what trade of life to bende themselves vn-
 to.

As bats neuer flie directly forwardes, but
 flitter here and there: so doe inconstant
 people. *Basilins de constitutione monastica,*
cap. 9.

As the planet *Mercurie* is good being
 ioyned with a good planet, and bad with
 badde: so is an inconstant person; he fits
 himselfe for the company. *F. Ioannes a*
Geminiano. lib. 1. de Cœlo et Elementis
cap. 38.

As the aire is light in substance: so is
 S f. an

The second part of
an inconstant person of beleefe. *Ibidem.*

As the aire is easily moued: so is an inconstant person, for hee neuer continues long in one minde. *Ibidem.*

As the aire is very subiect to infection and corruption: so is hee or shee, that is inconstant. *Ibidem.*

Ambition:

THEY that lament, because they doe not excell in all thinges, albeit most different, doe as if one should take it in ill part, that a vine doeth not bring forth figges, and that an oliue doth not bring forth clusters of grapes.

He that studieth to be *Plato* in learning, to sleepe with a blessed matron, as *Ephorus*: to drinke with *Alexander*, as *Medeus*: to be rich, as *Isinenias*: to be valiant, as *Epaminondas*: and doth greeue that one is not all these: he doeth, as if one should sorrow that a lyon of the wildernes, is not the same that a little *Melitean* puppy is in the bosome of a rich Ladie. *Idem*

The Poet *Accius* when as hee was of a very lowe stature, yet in the house of the Muses he made himselfe a picture of very greate size: so many beeing indeed vile and base, by ambition and bragg

disme doe stroute and stretch out them-
selues. *Plin. lib. 34. cap. 5.*

The *Chameleon* because he is fedde
with ayre, and not with solide meate, is
alwaies open mouthed: so they that are
nourished with glory and popular ap-
plause, doe alwaies catch at some thing,
that may encrease their renowne.

As full egges doe sincke to the bottom,
but those that are emptie doe swimme a-
loft: so those that are truely vertuous and
learned do not so much boast as they that
be otherwise.

As the windes when they are about to
cease doe blowe most fiercely: so men
when they doe most extoll and magnifie
them selues, as *Pope Iulius* and *Cardinall*
Woolsey, then they are wont to be nearest
vnto destruction.

The doue is swift in her flight, but when
she openeth her wings at large and houe-
reth in the aire to please her selfe, then she
is seased vpon by the hauke lying in waite
for her: so many whilst they bragge of
more strength then they vse, become a
prey vnto their enemies. *Plinius. lib. 10.*

The peacock spreadeth not his 100. eied
tail, except he be praised: so many suppose
they haue not what they haue, except o-
thers ad-

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admire them. *Plin. lib. 10. cap. 21.*

The cocke being conquerour forthwith
blazeth abroad his victorie by crowing:
so many doe make boastes of their owne
exploites, & become y^e ridiculous embla-
soners of their owne praises. *Plin. 1. 8. c. 33.*

As the *Chamaleon* hath great lightes,
but nothing else within him: so many
haue nothing else besides vaine boasting,
and windie ostentation. *Plinius libr. 11.
cap. 32.*

The birde *Taurus* being very little, yet
doeth imitate the voice of an ox: so ma-
ny being base and ignoble, doe speake of
nothing but of Emperours, Kinges, and
state matters. *Plin. lib. 9. cap. 42. et cap. 31.
eodem lib.*

Little crab fishes, that they may be the
safer, doe hide them selues in the concaui-
ties of emptie shels, and when as they
grow greater, they goe into those that are
more capacious: so many distrustting their
owne prowesse and vertues, do defend and
countenance themselues with the titles of
their auncestors.

Flatterers and Parasites.

As a phisitian anatomising the body of a
man, doth keepe a certaine concinnity
and

and dexteritie with his hand, but doeth auoide an apish representation; so libertie doeth admit vrbanity, grauity being pre-serued, but a flatterer with laughing and scurrill iesting doeth as it were sweeten libertie with an ill sauce. *Plut.*

As an ill picture doth represent a thing, with ragged garments, wrinckled and de-formed: so a flatterer doth imitate a friend with clamours and friuolous endeouours, acting nothing sincerely. *Idem.*

An ape when he can neither keepe the house like a dogge, nor cary burdens as a horse, nor plow as an ox, doth mock and now & moue laughter: so a parasite when he knoweth not howe to be seruiceable in serious and weightie matters, becommeth minister of delights and pleasures. *Idem.*

One when he had very fitchily pourtrayed cock chickens, he commanded his boy, that he shoulde let no liue cocke chickens come neare his table, least by the comparison hee shoulde bee blamed: so a flatterer with all his maine and might doeth driue away true frends, least by being compared with them he be found to be as he is. *idem.*

As pillowes doe seeme to withstand the touching of the heade, but yet doe giue place and become very pliable: so the liberty of a flatterer seemeth to swell and

The second part of
cary it selfe alofte, but it easily receiueth
whatsoever inclineth to it. *Idem.*

As those beasts are very hardly founde
that change colour according to the sem-
blance of y^e place: so thou shalt hardly finde
those flatterers, that can apply themselues
to euery humor, & to al courtes of life. *Idem.*

As counterfeite things do onely imitate
the brightnes and splendor of gold: so doe
a flatterer imitate the grace, obsequious-
nes, and chearfulness of a friend. *Idem.*

As the fish *Polipus* doeth change colour
according to the place he is in: so flatterers
do apply themselues to the obseruance of
time, place and persons. *Idem.*

As *Tragædians* haue need of a *chorus*, &
a theater to applaud them: so they that de-
light in parasites and flatterers, doe no
thing, except there be others that may ap-
plaud them. *Idem.*

As according to Mathematicians the si-
perfcies and the lynes are neither bended
nor produced, nor moued of theselues, be-
cause they are meerly intelligible thinges
but are bended, lengthened and moued to-
gether with their bodies: so a flatterer
not moued of his owne affection, but is an-
gry with his angry friend, and doth laugh
with him reioycing.

As they that pamper horses, doe no

fecce

feede them with lentils and vitches, but with better graine: so flattery doth not annoy poore & base men, but it is the disease and ruine of greate families and rich fortunes. *Idem.*

As lice forsake a liuelesse body, because they want the bloud wherwith they were nourished: so flatterers are attendantes to prosperity and prefermentes, but shrinkers backe in aduersity and disasterous fortune. *Idem.*

As they that bring vp a beast to tame, doe first apply themselues to the disposition of the beast, and doe marke, with what things it is either offended or pleased, vntill such time as they haue made it tractable: so a flatterer doth apply himselfe to all the affections & studies of his friend. *Idem.*

The best cookes in their sauces doe mingle some tart thing, whereby they may take away the fulsomnesse of that which is too sweete: so flatterers doe mingle a certaine kinde of fained liberty and seuerity, that they may flatter more, when they seeme to chide and speake freely. *Idem.*

As water doeth slippe downe, where it findeth a hollowe place or a downefall: so a flatterer doeth then most of all taxe & charge his friende, when hee seeth that he is

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downe and that he hath ouerthrowne him-
selfe. *Idem.*

As limning and pourtraiture is a si-
lent poesie : so also a flatterer in silence
doeth commend by his countenance and
gesture. *Idem.*

As hunters do the more easily deceiue
wilde beastes, when they assaulte them, as
though they wer doing some other thing
so a flatterer doeth most of all then claue
and glauer when he seemeth not to praise.
Idem.

As the running streame is of no cer-
taine colour, but alwaies resembleth the
colour of the ground it glideth ouer : so
a flatterer is alwaies vnlike himselfe, fit-
ting himselfe to the present occasion. *Idem.*

In a Comedie of *Menander* a false *Her-
cules* is brought in, bearing a bumbast and
a counterfeit club without substance or so-
lidity : so the libertie of a flatterer is hol-
low and vnsound. *Idem.*

As a glasse doeth imitate whatsoever
object is opposed against it : so also doth
a flatterer. *Idem.*

As a shadow doth go whither thou go-
est, and seemeth to doe what thou doest
so a flatterer doth follow thee whither thou
euer thou turnest thy selfe. *Idem.*

As a Chamæleon doth chaunge himselfe into all colours, except it be into white: so a flatterer will imitate thee in all thinges, except it be in that which is honest. *Plin. lib. 8. cap. 33.*

As vnskilfull painters, when they cannot delineate those things that are beautiful, do blaze their portraitures with warts & wrinckles: so a flatterer doth represent the intemperancy, and wrath of a friende. *Idem.*

As there be meates and condimentes, which neither doe make bloude, nor begett spirit, neither doe strengthen the sinewes, nor encrease the marrowe, but onely doe procure lust, maketh the belly flatuous, and doe swell the body: such also is the speach of a flatterer, it onely stirreth vp and prouoketh vnto vice and wickednesse, but barren to any good. *Idem.*

As painters by shadowes and obscurities doe illustrate thinges that be glorious and bright: so a flatterer praising diuers vices in others, that are absent, doth nourish and cherish them in his friende, that is present. *Idem.*

As Oratours do sometimes bring in another person speaking, either that they may procure more credit, or that they may auoid enuie: so a flatterer reporteth what he

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hee hath heard of others as concerning his friend, albeit he hath hearde nothing at all.
Idem.

As wine being mingled with the iuice of hemlocke, doth make the poyson vncurable, (which of it selfe is an antidote against this aconite) because the heat of the wine doeth presently carry the strength of the poyson vnto the heart: so a flatterer, vnderstanding that liberty of speach is a remedy against flattery, doth mingle it with his adulation, that it may be the more hurtfull.
Idem.

Glasse doeth wonderfully imitate chry-stall, a base thing that which is most precious: so doeth flattery imitate friendship, a vile thing that which is most excellent.
Plinius, libr. 9. cap. 29. et libr. 37. capite 2.

As the libarde through his sweete fauour doeth allure other wilde beastes vnto him, and so doth kill them: so flatterers through their faire speeches doe allure men vnto them, and do destroy them.
Plin. lib. 8. cap. 17.

As the beaste *Hyena* counterfeiting mans voice, and by hearkening doth learn ones name, whome she calling foorth deuoureth: so flatterers by faire speech, doe allure, til they haue drawn into destruction.

Plin

Plin. lib. 7. cap. 2.

As all fishes are not allured by one bait, but some with one; & some with another; whereupon skilfull fishers doe especiallie fish with that baite, which they are delighted with: so a flatterer finding y^e dispositiō of a man, what he delighteth in, and what he abhorreth, with that thing he tickleth and gulleth him, in which he taketh greatest pleasure.

As the serpent *Ceraſtes* is not bred by the Cipres tree by reason of bitternes, nor by the Boxe tree by reason of hardnes: so the plague of flattery doth flie from graue and seuerē dispositions, but doth sease vpon effeminate and delicate natures. *Plin. lib. 7. cap. 24.*

As Panthers haue a sweete smell, but a deuouring mind: so haue flatterers.

Straight trees haue crooked roots, smooth baites, sharpe hooks, the fairer y^e stone is in the Toades head, the more pestilent is her poison in her bowels: so flatterers talke the more it is seasoned with fine phrases, the lesse it sauoreth of true meaning.

Hypocrisie. Hypocrites.

AS the Tyger when hee hunteth for his prey, doeth hide his clawes: so hypocrites

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pocrites for their commodity speake faire,
when they meane ill.

As the *Pyrit* stone is then most hotte,
when it looketh most cold: so when hypo-
crites looke the most demure, they meane
the most mischeefe.

As *Ianus* was double faced: so hypocrites
are double hearted.

As sepulchers are beautionous without,
but full of corruption within: so hypocrites
seeme outwardly religious, but inwardly
are replenisht with iniquitie.

As he that takes the muster of men doth
diligently viewe their bodies and age, to
see if they be fit for the warre: so the Lord
making choice of soules for the spirituall
warfare doeth search into their wils, and
if he finde any hidden hypocrisie, here-
iecteth the man, as vnfitte to bee entertain-
ned, but if he finde him worthie hee be-
stoweth his grace vppon him. *Cyrrlus Ie-
rosolymit. catechesi. 1.*

As the fish *Polypus* to catch his prey tur-
neth himselfe into the color of euery stone
he meets with: so hypocrits to satisfie their
wils, turne themselues into the condition
of euery company; they are sober with
the sober, vntemperate with the vntempe-
rate, irreligious with the Atheist, and pre-
cise with the puritan. *Basil. hom. 7. exami-
run.*

As

As foolish women, when they lacke naturall beauty, doe painte themselues: so wicked hypocrites when they want inward vertues, assume outward semblances. *Gregorius Nazianzenus orat. in funere patris.*

As the *Chamaleon* assumeth all colours, but white; that in the meane while I may speake nothing of *Proteus* the *Aegyptian* sophister: so an hypocrite is all thinges but a good christian, simple hearted and honest, such an hypocrite was *Iulianus Apostata*. *Idem orat. 1. in Iulianum.*

A sepulcher seemeth beautifull, so long as it is shut, but when it is open, it is stinking and horrible: so hipocrites, so long as they are not known seem iolly fellows, but when they are laid open, they are abominable. *Chrysost. hom. 45. operis imperfecti.*

As a stage player taketh vpon him another mans person, sometimes being a seruant, and sometime a Lorde: so an hypocrite taketh vpon him the person of an honest man, when indeed he is a very knaue. *Idem. in sermone de Ieiunio.*

As he that represents *Agamemnon*, is not *Agamemnon*: so an hypocrite seeming an honest man, is no honest man. *Augustinus lib. 2. de sermone domini in monte,*

The Estrich seemeth as she woulde flie,
yet

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yet hath no vse of flying: so hypocrisie seemeth to haue the image of sanctity, but is ignorant of a sanctified life. *Gregorius libr. 7. moral. cap. 15.*

Bull rushes and sedge haue a show of greennes, but beare no fruit: so the life of hypocrites. *Idem lib. 8. cap. 27,*

As *Symon Cyrenæus* caried Christes crosse of constraint and not willingly: so hypocrites do the worke of Christ vnwillingly, executing that openly, which they doe not loue inwardly. *Bernardus sermone de benedict. et Gregor. 8. Morall.*

As a swan hath white feathers and black flesh: so an hypocrite hath faire words but foule workes. *Hector Pintus in cap. 40. Ezechiel.*

As merchantes sell the skinnnes of wilde beasts, but do not meddle with the entralls: so hypocrites onely meddle with outward things, but doe not deale with inward matters. *Ibidem.*

As those rocks in the sea, are more dangerous, which are couered with a little water, then those, which are eminent and easily discerned, which mariners may auoide: so hypocrites pretending piety are more dangerous then notorious wicked persons, for these being knowen, we may eschewe them, when we know not how to auoide

auoide the other. *idem in cap. 9. Esaya.*

Siluer albeit it be white, yet it maketh blacke lines as lead: so hypocrites shew otherwise then they are.

As wine mingled with water doth more prouoke vomit, then either pure water, or pure wine; so that wickednes is more intolerable, which is colored with piety, then y wickednes, which shewes to be so of it self.

As Apothecaries gild ouer their medicines, that they may sell them the better: so hypocrites gilde their wordes, that they may the better cōpasse their purpose, nay many cā tip their tongues with the gold of the gospel, y they may the sooner entrap.

The Carbuncle hath a shewe like fire, & yet hath no fire in it: so hypocrits haue the shewe of piety, but in truth are far from it.

Plin. lib. 36. cap. 5:

The Indians doe so counterfeit the precious stone *Opalum* that it cannot be discerned, but onely in the sun: so some hypocrites are so cunning in their dissimulation, that it is hard for any to descry them, but the eies of wisdom. *Plin. lib. 37. c. 6.*

As the beast *Camelopardalis* resembleth a horse in his necke, an oxe in his feete and legges, a cammiell in his heade, and a Tyger or Leopard in his spottes: so hypocrites, doe putte on diuers shapes of

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of men, if thou beholdest their habits,
they seeme holy ; if their speech, thou
wouldest thinke, a champion spake, but if
thou lookest into their lives, thou shalt find
them knaues, if into their writings, clowns
and dotards.

As the *Cretian* can lie, the *Grecian* shift,
the *Italian* court it, and as *Alexander* can
carouse, *Romulus* abstaine, the *Epicure* eat,
the *Stoike* fast, *Endimion* sleepe, and *Crys-
sipus* watch : so the hypocrite can fitte all
companies, play the ambodexter in all
places, and bee a pleasing parasite for all
times, he can bee precise with the puritan,
iniunctiue with the potestant, and Pope-
holy with the papist.

As the Camelion though he hath most
guts, draweth least breath, and as the El-
der tree though he be fullest of pith is far-
thest from strength : so hypocrites though
outwardly they seeme full of pietie, yet
inwardly they are swelled with vice.

The bird *Taurus* hath a great voice, but
a small body ; the thunder a great clap, yet
but a little stone ; the emptie vessell giueth
a greater sound then the full barrel : so hy-
pocrites haue plenty of words and prom-
ises, but scarcety of workes, and perfor-
mances.

In painted pottes are hidden the dea

liest poyson; in the greenest grasse is the greatest Serpent; in the clearest water, the vglieft Toade, and in the most curious Sepulchre, are inclosed rotten bones: so hypocrites vnder their faire pretences doe shrowde foule intendements.

As the Estrich carieth faire feathers, but ranke flesh; and as the Cypres tree beareth a faire leafe, but no fruit: so hypocrits make faire shewes, but haue foule soules.

When the Foxe preacheth, the Geese perish; the Crocodile shrowdeth greatest treason vnder most pitifull teares: so in a kissing mouth there lieth a galling minde.

In the coldest flint there is hot fire; the Bee that hath honie in her mouth, hath a sting in her taile; the tree that beareth the sweetest fruit, hath a sowre sappe: so the wordes of hypocrites, though they seeme smooth as oile, yet their hearts are as crooked as the stalke of Iuie.

The Spider in the finest webbe, dooth hang the fairest flie: so an hypocrite with the fayrest wordes dooth betray the truest meaner.

As there needeth no more but one pin or pricke to pearce a bladder, and to make all the wind therein inclosed incontinentlie to come foorth: euen so there needeth no more, but one verie little temptation to

Tt

pull

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pull the visard from hypocrites, and to discover them to euerie man, who shall know after that they shall be sifted, that there was nothing but a colour and an imagination of all the reputation of righteousnesse and vertue, which they had gotten among men.

As the basest golde, though it bee raied with some durt, is alwayes more precious then the brightest lead that a mā can find: so the righteousnesse of a Christian man, though it bee defiled through many infirmities and imperfections, yet notwithstanding is more to bee esteemed then all the righteousnes of hypocrites and infidels.

As *Barnacles* are both fish and flesh; as the Israelites spake both *Ashdod* and *Hebrew*; as *Ianus* sawe both before and behinde; as *Balaam* did both blese and curse; and as the *Sea-mew*, or the *Gull*, liues both in the water, and vpon the earth: so hypocrites are neither flesh nor fish, they are holie with the holie, and prophane with the wicked, as *Ehud*, they are ambodexters, with the Church of *Laodicea*, they are neither hot nor colde, with *Tullie*, they are both for *Cesar* and *Pompey*, and with *Ty*
tides, they cannot determine, whether to ioyne with *Achilles* or *Hector*.

Vsurie.

AS a fish deuoures the baite with the hooke, so an Vsurer deuoures the man with his money. *Basil.in.Psal.14.*

Vipers are borne by gnawng asunder the bellies of their dams: so Vsurie is bred and nourished by consuming the houses and substance of debtors. *Ibidem.*

As *Pederastice* is vnlawfull, because it is against kinde: so vsurie and encrease by gold and siluer is vnlawful, because against nature; nature hath made them sterill and barren, & vsurie makes them procreatiue.

As he that is stung of an Aspe, falleth a sleepe with delight, and so dieth by the sweetnes of sleepe: so he that taketh vpon Vsurie, for the time is delighted, as one that had receiued a benefite, and so by the sweetnes of the benefite, he perceiueth not how he is made a captiue. *Chrysost.hom.12 operis imperfect.*

As the poyson of an Aspe doth lurkingly run thorow all the members, and so corrupteth them: so vsurie dooth run thorow all thy wealth, and dooth conuert it into debt. *Ibidem.*

As a little leauen sowreth the whole lump of dow, and turneth it into the same nature:

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nature: so vsurie whose house soeuer it enters into, it drawes vnto it all the substance, and conuerts it into debt. *Ibidem.*

A Conie together bringeth forth and nourisheth other yong ones, and againe groweth great with yong: so vsurers take vsurie vpon vsurie, and gaine vpon gaine, they call for their lucre before it come to the birth. *Plut. in Moralijs.*

As fire growing to power dooth consume one thing after another: so doth vsury *Ibidem.*

Vultures kill nothing themselves, but seaze vpon it beeing killed of others: so Vsurers liue vpon the sweate of other mens browes, and enioy the fruit of other mens labours, agaynst the ordinaunce of God and man. *Erasmus in similibus.*

As he that tumbleth in the mire, becometh more foule and filthie: so they become more and more indebted, that haue to doe with Vsurers. *Plut.*

Cholericke men, that will not be purged in time, dayly increase their humor, dangerously they be diseased: so they that suffer vsury to increase and grow vpon them, and do not discharge themselves of it, do run into irrecuperable dāger & peril. *Idem.*

Plato doth forbid to aske water of neighbours, vntill thou hast digged thine owne ground.

ground

ground, to see if thou maist finde a veyne for thine owne vse; so wee should trie all meanes to relieue and helpe our selues, before we borrow mony vpon vsurie. *Idem.*

As the fish *Sargus* doth alwayes follow the fish *Alutarius*, that he may feede on the mud that the *Alutarius* rayseth: so vsurers doe intrude themselues into other mens busines, that they may take the fruit and gaine of their labors.

As Tigres are swift in catching theyr prey: so Vsurers are speedie in gathering of wealth. *F. Ioannes a S. Geminiano, lib. 1. de celo & elementis, cap. 21.*

Plinie sayth, that Eagles feathers being put among other feathers, dooth deuoure and consume them: so an Vsurers filthie lucre beeing put among an other mans wealth, dooth quite deuoure and consume it. *Idem; lib. 4. de natalibus, & volatilibus. cap. 72.*

Pigmies are a cubite hie (for so their name signifies among the Grecians) dwelling in the mountaines of India by the Ocean, as saith *Augustine*, at three yeares, they are of perfect and mature age, they begin forth at fise, and growe olde when they are seuen. Therefore as Pigmies doe soone encrease, and soone decrease: so wealth gotte by Vsurie, dooth soone encrease,

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crease, and soone decrease; as it is soone
gotten (beeing the trade of an idle Mer-
chant, to tell out ten and take in eleuen) so
is it speedily lost, and suddenly squādered;
De male quaesitis non gaudet tertius haeres,
Idem lib. 5. de animalibus terrestribus, c. 122.

As excommunication dooth not onelie
bind them, against whom it is denounced,
but also them, that partake with them in
cases not permitted: so vsurers themselues
are not onely odious and cursed, but they
infect others dealing in the action with
them, as Notaries and Scriueners, that had
wont to be sworne at the entring into their
office, neuer to draw any writte for any case
of Vsurie. *Idem lib. 8. de canonibus & legi-*
bus, cap. 76.

As a vessell filled with water, sinketh to
the bottome, and is there detained: so an
vsurer loaden with the burthen of vnrighte-
eous Mammon, is pressed downe to the
earth, and there violently helde downe
the Diuell for euer aspiring to heauen, ex-
cept the miraculous fauor of God vnloose
him. *Idem lib. 9. de artificibus & rebus arti-*
ficialibus, cap. 90.

As an oxe is solde to the butcher for me-
ney: so an Vsurer doth sell his soule to
deuill for lucre, *Ibidem,*

Here

Heresie, Heretikes:

AS they that are bitten of a mad dogge,
doe not onelye runne madde them-
selues, but doe infect others with madnes:
so they that are infected with any pesti-
lent & hereticall opinion, do infect others
by their speech and conference.

As a wolfe cloathed in a sheepes skinne
doth the greater harm: so doth an heretike
that hath his tounge tipped with the scrip-
ture. *Ignatius in Epist. ad Heronem.*

As *Circe* changed men into beastes: so
heresie turneth men into diuels. *Clemens*
Alexandrinus lib. 7 Strom.

As wicked scholars shut their masters
out of doores: so heretikes driue the Pro-
phets from their conuenticles, least they
should reprehend them. *Ibidem.*

As the Serpent deceiued *Eue*, promising
that vnto her he had not: so heretikes pre-
siding great knowledge, doe bring death
to theyr beleeuers. *Iren. prologo in lib. 4.*

As *Pilate* would haue seemed in-
nocent of Christs death by washing his
hands: so Heretikes pretende truth and
scripture, when they are as deepe in iniury-
ing Christ, as *Pilate* was. *Athanasius orat.*
ma.

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As the serpent *Dipsas* doth poison al the waters he drinks of: so heretikes doe deadly poison all the soules that belecue them, *Epiphanius Haresi. 34. contra Macosios.*

As the serpent *Drynas*, is like vnto the colour of an Oken leafe, whence hee hath his name: so Heretikes seeme to bee like Christians, when in deede they are as ill as Iewes. *Idem haresi 65. contra Paulum Samosatensem.*

As an Ape is like vnto a man, and yet is no man: so Heretiks are like vnto a Christian Church, and yet are no Christian Church. *Chrisostomus hom. 19. operis imperfect.*

As serpents creep vpon their bellies, and feed vpon dust: so heretikes do all for their bellies, and for the vainglorie of their harts, and doe feede vpon earth, that is, vppon earthly and carnall men. *Idem hom. 45. operis imperfect.*

As a member cannot liue being cut from the bodie; nor a branch of a tree be greene being hewen from the stocke: so all heretikes beeing cutte from the bodie of our Church, neither can haue the life of Christ in them, neither the greenesse and vintie of spirituall grace, but their Church is desolate and forsaken. *Idem, hom. 46.*

A spa

A sparke of fire at the first is scarcely seene, but if it get nourishment it consumeth large cities and great Countries: so heresie and peruerse doctrine beginning at the first of one, findeth afterwarde two or three auditors, and being let alone creepeth like a canker by litle & litle throughout the body. The heresie of *Arius* at the first was a little sparke in *Alexandria*, but because it was not forthwith smothered, it set a fire the whole worlde. *Hieronimus libro 3. comment. in Epist. ad Galat. cap. 5.*

As fowlers by craft catch birds: so hereticks by subtilty surprise men. *Optatus Mileuitanus libro 6. ad finem contra Parmenianum.*

As the children of *Moab* and *Ammon* descended of *Abrahams* consanguinitie, and yet alwaies hated the kindred & stock of *Abraham*: so hereticks say that they beleeue in Christ, and they alwaies endeuer to subuert the catholicke faith of the christians. *Rupertus lib. 2. in Sophoniam.*

As *Dathan* and *Abyron* conspired against *Moses*: so doe hereticks against the church. *Engubinus in cap. 11. Deuteron.*

As *Nabuzardan* the Chiefetaine of *Nabuchodonosor* did destroy Ierusalem, and profane the vessels of the temple: so the hereticks of our time, being the Chiefetaines
of

The second part of
of the diuell, doe endeavour to subuert the
Church of Christ, and to profane the holy
vessels of the temple, that is, the Sacra-
mentes ordained not of *Salomon*, but of
Christ. Pintus in Ezechielem cap. 4.

As the name of *Nabuzardan* signifieth
the speech and message of a strange Lord,
or of a straunge iudgemente: so heretikes
doe not sound the idiome and name of Je-
sus Christ our Lord, but of another Lord,
that is, of the deuill, whom Christ calleth
the prince of this worlde. *ibidem.*

As *Ismael* the sonne of *Nathaniah* did
weepe with the friends of *Godoliah*, whom
hee had slaine: so heretikes, & so do hypo-
crites, weepe for that, which they wish
most harme vnto. *F. Ioannes a S. Gemina-
no. libro 5. de animalibus terrestribus ca-
pite 72.*

A panther by the beauty of his skinne,
and sweete sinell of his breath doth allure
other beastes vnto him, but by the feare-
fulnesse of his head he feareth them away,
whereupon he hideth his head, till he hath
laide hold on them, that come to see him:
so heretikes and hypocrites outwardly
pretending great sanctity, and by the fame
of their doctrine, which they colour with
deuotion and simplicity, hiding the ma-
licious heade of their corrupte intent, they
drawe

draw many simple and ignorant auditours vnto them, and do destroy them with their poysonous doctrine. *ibidem.*

As young Lyons doe teare and rent the wombe of their dammes in bringing them foorth: so heretikes doe rend and teare in peeces the vnity of the church their mother, who spiritually doeth bring them forth. *Idem libro 5. de animal, terrest. capite 108.*

When the time approacheth of the Vipers bringing foorth, her young ones doe not stay the operation of nature, but gnaw her sides in sunder, and so come foorth with the destruction of their damme: so heretikes being bredde in the wombe of the Church their mother, not staying for, nor sustaining her correction, by rebellion doe depart from her, and whilst they gnawe in sunder her vnity, as much as lies in them, they labour to bring her vnto destruction. *Ibidem.*

Yong Panthers hating their dās, do beat in peeces wth their hooues y^e wombs of their dams, because they resist their egress and deliuerance, wherupon a panther bringeth not forth but once: so heretikes, with their nailes, that is, with their malignāt doctrine do teare in peeces the vnitie of the church their mother, because shee doeth resist
their

The second part of
their perfidy. *ibidem.*

A Wolfe infecteth the wooll of that sheep he woorieth, so that a garment made of it proueth lousie, as saith *Isidore*: so an hereticke by his biting doth corrupt the simplicity of mans conuersation, and maketh it to abounde with lice, that is, with corrupt workes. *ibidem.*

Death.

AS he is to bee called a skilfull Phisitian, that can so temper his medicine, that it bringeth health, which is the ende of his phisicke: so is he to be termed truly wise, who hath so learned to lead his life, that a good death may follow.

As the hearbe *colloquintida* is most bitter: so is the memory of death to a rich couetous man. *F. Ioannes a S. Geminiano lib. 3. de vegetabilib. & plant. cap. 40.*

As *Colloquintida* doth stretch out her brâches a far off: so death doth stretch out himselfe so far y none can escape him. *ibid.*

As that *Colloquintida* is most poisonous and deadly, which growes alone: so is that death most feareful, vpo which a pure conscience & true repētāce doth not attēd. *ibid.*

As that *Colloquintida* is good, according to *Macrus*, which is white: so is that death
which

which is religious. *ibidem.*

As by a serpent the death of man came: so by the death of man a serpent is ingendered, that is, of the marrowe of his backe bone, as saith *Hippocrates.*

The beast *Hyena* hath the necke of a Viper, the backe of an Elephant, the greedines of a Wolfe, the mane of a horse, the voice of a man, and is sometimes male and sometimes female: so death is likened to a Viper for his swiftnesse, to an Elephant for his force and violence, to a Wolfe for his voracity, to a horse for his vnbridlednesse, to a man for his deceitfulnesse, and to male and female, because it takes awaie both kindes.

As the ashes of a Scorpion drunk in wine, is a remedy against the stinging of a Scorpion: so the meditation of death is a remedy against sinne, which is the cause of death. *Gemin. lib. 5. de animal. Terrest. c. 80.*

As in sleepe there is no remembraunce of labours: so the saintes by the sleepe of death do rest from their labors. *idem lib. 6. de homine & Memb. eius cap. 45.*

As a man whilst he sleepeth feareth the power of no aduersary: so the saints by the sleepe of death are taken out of the hands of al aduersaries, and do enioy the security of eternal safety. *ibidem.*

As a Waspe stinging a stone, doth not

These cond part of
hurt the stone, but her selfe by loosing her
sting: so death lost his sting by running vp-
on life, which is Iesus Christ. *Athanasius*
de passione domini.

As water falling vpon the earth, is swal-
lowed vp of it, so that it is no more seen: so
a man by death falling into the earth, is so
consumed and destroyed, that he is neuer
founde againe in the condition of his mor-
tall state. *Idiota de contemplatione mortis,*
cap. 10.

As all riuers runne into the sea: so all
they that come into this fluctuous life,
must enter into the sea of death. For
death is the punishment of all, the tri-
bute of all, the prison of all, the conque-
rour of all, and the receptacle of all, *Ibidem,*
cap. 13.

As he that woulde conquer a castle, at
the first doth make way to the ruine with
his greater shot, after hee doeth assault, in-
uade and possesse it: so dealeth death, who
first sendeth his battering shotte of greate
sicknesse and infirmity, which doth so van-
quish and breake the naturall strength of
the body, that the soule can no longer de-
fend her castle, and then death seileth v-
pon it. *Ludo. Granat. l. 1. ducis peccat.*

As for the biting of an aspe there is no re-
medy, vnlesse the parts infected be cut a-
way

way: so certaine vices are healed onely by death. *Aristot.*

As pilgrims are cheerfully welcommed into Innes or lodgings, yet ere their departing some account of expenses is made vnto them: so though we haue a litle shew of pleasur entertainment in this world, yet at our deaths we must render a seuerer and strict account for the same. *Stella de contemptu mundi.*

As no man doth maruel, y^e that is molten, which might be melted, or burnt, which is combustible: so to be dead is not to be marvelled at, because we are mortall. *Plut.*

As borrowed money is willingly to be paid againe: so our life, which God hath lent vs, is without repining to be rendered to him againe, when he calls for it. *idem.*

No man taketh it in ill part to haue a candle lighted, but euery one misliketh to haue it put out: so we reioice at a birth, but sorrow at death. *Idem.*

He that beyond measure is giuen to wine doeth also sucke vp the dregs: so there are many that loue their liues so wel, that they would not die, no not in old age. *Sen.*

As he is more prosperous, whom a speedy wind bringeth into the haven, then hee that in a calme is wearied vpon the sea: so hee is more fortunate, whom speedy death taketh

The second part of
death taketh out of the miseries of his life.
Seneca.

As fire burneth fiercely, when it hath
store of fewel, but dieth of his own accord
when it lacketh matter: so great is the diffe-
rence betweene the death of young men
and old men. *Seneca.*

A sword-player fearfull in all the fight,
siniteth home & growes valiant or rather
desperate, whē he seeth no way but death:
so death is feareful beeing far off, but lesse
dreaded being at hand. *Seneca.*

As Swans seeing what good is in death,
do end their liues with singing: so ought
all good, and honest men to do. *Cicero, lib.*
1. Tusc. quest.

Vnripe apples are hardly pulled from
the Tree, but being ripe, they fall of their
owne accord: so force doth take life from
young men, but maturity & ripenes from
old men. *Idem de senectute.*

They that speake euill of the deade are
like vnto dogges, that bite at stones cast at
them, but doe not touch them that hurte
them. *Aristoteles in Rhetoricis ait Plato-
nem huius similitudinis authorem esse.*

As Cræsus with al his wealth: so *Aristo-
tle* with all his wit, and al men with al their
wisdom, haue and shall perish and turne
to dust.

As *Aristippus* searched how to prolong his life; so *Socrates* sought howe hee might yeeld to death.

As life is the gift of God: so death is the due of nature; and as we receiue the one as a benefite: so must we abide the other of necessity.

As the bud is blasted, as soone as the blowen rose; and as the wind shaketh off the blossome as well as the fruite: so death neither spareth the golden lockes nor the hoarie heade.

As a Bee stinging a dead body takes no hurt, but stinging a liue body oft times loseth both sting and life together: so death, so long as it stung mortal men only, which were deade in sinne, was neuer a whit the worse, but when it stung Christ once, who is life it selfe, by and by it lost both sting and strength.

As the brasen serpent was so farre from hurting the Israelites, that contrariwise it healed them: so death is now so farre from hurting any true Israelite, that on y other side, if affliction, as a fierce serpent, sting vs, or if any thing else hurte vs, presently it is helped, and redressed by death.

Those which will needes play the hobgoblins, or the night walking spirits (as we call them) all the while they speake vnder

The second part of
a hollow vault, or leape forth with an vgly
vizard vpō their faces, they are so terrible,
that he which thinkes himselfe no small
man, may perhaps be afrighted with thē;
But if some lustie fellow chance to step in
to one of these and cudgel him well fauou-
redly, and pull the vizard from his face,
then euery boy laughs him to scorne: so
death was a terrible bulbegger, and made
euery man afraid of him a great while, but
Christ dying, buckled with this bulbegger
and coniured him (as I may say) out of his
hollow vault, when as the dead comming
out of the graues were seene in Ierusalem,
and puld the vizard from his face, when as
he himselfe rising, left the linnen cloathes
which were the vizard of death behinde
him. *Doctor Playser.*

As that asse called *Cumanus Asinus*, iet-
ting vp and downe in a Lions skin, did for
a time terrifie his maister, but afterwarde
being descried did benefit him very much:
so death standis now like a silly asse, hauing
his Lions skin pulde ouer his eares, and is
so far from terrifying any, that it benefiteth
all true Christians, because by it they rest
from their labours, and if they be oppres-
sed with troubles or cares whē they come
to death they are discharged.

All the while *Adam* did eat any other
fruite

fruite which God gaue him leaue to eate, he was nourished by it, but when hee had tasted of the forbidden tree, he perished: so death had free leaue to deuoure any other man, Christ onely excepted, but when it wente about to destroy Christ, then it was destroyed it selfe.

Those barbarous people called *Canibals*, which feed onely vpon raw flesh, especially of men, if they happen to eate a peece of rosted meate, commonly they surfeit of it and die: so the right *Caniball*, the onely deuourer of all mankind, death I meane, tasting of Christes flesh, and finding it not to be rawe (such as it was vsed to eat) but hol-some and heavenly meat indeed, presently tooke a surfet of it, and within 3. daies died.

As when *Iudas* had receiued a soppe at Christs hand, anon after his bowels gushed out: so death being so sawcie as to snatch a sop (as it were) of Christs flesh, and a litle bit of his bodie, was by and by like *Iudas*, choaked and strangled with it, and faine to yeeld it vp again, when Christ on Easter day reuiued.

Sharpe frosts bite forward springs, Easterly winds blasteth towardly blossomes: so cruel death spareth not those, whom we our selues liuing cannot spare, as it spared not king *Edward* the sixt, nor sir *Philip Sidney*

The second part of
ney, who could neuer haue liued too long.
As madnes and anger differ nothing but
in continuance and length of time: so nei-
ther doe death a sleepe.

The Deuill:

AS the Lion that killed the disobedient
Prophet returning from Bethel, did
neither teare his deade body, nor hurt his
Ass: after the same maner is the power of
the Diuel, being a roaring Lion restrained,
and kept within limits, so that he can ex-
tend his furie no further, then God giueth
him leaue.

As they that would haue dogs come vn-
to the, allure the with bread or flesh: so y di-
uel allureth foules vnto him with pleasures
and riches. *Clemens Alexand. lib. 2. Strom.*

As a fish snatching at the bait, not seeing
the hooke, is taken: so the Diuell hauing
the power of death, greedily carrying Je-
sus vnto death, and not seeing the hooke of
his diuinitie included in him, was caught
and ouerthrowne himselfe, *Idem in Symbo-
Apost.*

As one night is sufficient to bring dark-
nesse ouer the whole world: so the Prince
of darkenes is sufficient to disturbe al mor-
tall creatures. *Macarius, hom. 5.*

As *Endine* is like vnto *Lettice*, yet the one is sweete, the other bitter: so the diuel sometimes sheweth himselfe like an Angell of light, yet the one is glorious, the other ugly and deformed: *Idem. hom. 7.*

As a man and a woman commits corporall fornication: so the diuell and the soule commits spirituall fornication. *Idem. hom. 15.*

As *Sericants* wait for the arrest of men indebted: so diuels waite to arrest sinfull soules. *Idem. hom. 43.*

As a strong stone wall resisteth a dart: so faith resisteth the diuel. *Greg. Nazian. oratione in sanctum Cyprianum.*

As a dog stayeth still vnder the Table, if hee finde any fallings, but departeth if hee find none: so the diuell doth continually gape vpon vs; if hee get any blasphemous worde, he stayeth still, but if thou lettest no sins passe from thee, hee will leaue thee. *Chrysost. concione, 3. de Lazaro.*

As *Pirats* set vpon rich loaden ships, but passe by them that be emptie: so the diuell assaileth them that be stuffed with vertues, but he lets wicked worldlings and mammonists liue in quiet. *Idem. hom. 4. de verbis Isayæ. Vidi dominum.*

As a Pilot seeing one starre can direct his course to any citie or prouince: so the diuel

The second part of
being the prince of the aire, doth not only see, but also knowe all the principalities, and dignities of the world, and therefore he could point out to our Sauour the honour and state of euerie kingdome. *Idem. hom. 5. operis imperfect.*

Hell.

If we be so delicate and tender in this life, that we cannot suffer patiently a feuer of 3. daies: so much lesse shall we in the life to come bee able to suffer euerlasting fire. *Lud. Granat. lib. 1. ducis peccat.*

If we be terrified when we see any horrible punishmente inflicted vpon a malefactor in this life: so much more shall we be tormented at the sight of the dreadfull and intollerable punishments in the other. *Ibidem.*

As the wicked haue offended God with all their parts, powers and senses, and haue imploied them all, as instruments to serue sin with: euen so shall Gods diuine iustice ordaine, that in all the selfe same parts, powers, and senses, they shall suffer sorrowe and torment; that so that may be fulfilled which is written, *Howe much he glorified himselfe, and was in delicacies, giue him so much torments and lamentations. ibid.*

As it happened to *Sisera*, who before he slept drunk of the sweete milk in *Iaels* bottle, but she awaked him after another manner, by nailing his head downe fast to the ground: euen so do men sup vp the sweet milke of this worldes vanities, till they are suddenly ouertaken with death eternall, because they cannot awake from the drowfie sleepe wherein they are fast nailed downe by their owne negligent follies.

Stella de contemptu mundi.

As Egypt a figure of hell, was full of darknes and a lande of captiuitie: so is hell.

Rupertus lib. 2. in Math.

As in this world it is a kind of solace to haue others partakers of our miseries: so in hell it shall be great vexatiō to the damned, to see others tormēted as themselues.

Chrysost. hom. 48. de Ira.

As entrance into the house of *Dedalus* was open, but regresse was denied: so the way into hell is very wide and open, but the return from it is altogither impossible.

As *Abeston* a stone of *Archadia* being once sette on fire, can neuer be extinguished neither by rain nor tempest, as saith *Isidore*: so hell fire being once kindled can neuer be quenched.

As an old man said in the liues of the fathers; when a nourse woulde weane her

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Vv. 4. childe,

The second part of
childe, she layeth some bitter thing vpon
her dugge, which when the childe feeleth,
he abhorreth it: so oppose the bitterneſſe
of Hell agaynſt the delightes of the
worlde, and thou ſhalt bee withdrawne
from them.

As the righteous ſhall reioyce in heauen
by reaſon of their great ioy and bleſſednes:
ſo on the contrarie part, ſinners ſhall bee
tormented with vnſpeakeable tortures in
hell. *Lodouicus Granat. in ſuis ſeptem Me-
ditationibus, Meditatione ſeptima.*

As beautie, agilitie, fortitude, libertie,
health, pleaſure, and eternitie is matter of
reioycing vnto the righteous in heauen: ſo
the vglines of ſinne, the burthen of it, im-
becilitie, ſeruitude, infirmitie, anxietie, and
euerlaſting death ſhall with grieuous tor-
ments afflict ſinners in hell. *Ibidem*

As the friends of God ſhall bee ſecure,
that they ſhall not looſe their bleſſednes
in heauen: ſo the enemies of God ſhall
looſe all hope to bee deliuered from thoſe
torments, which they liue in in hell. *ibidem.*

As in this worlde we are all vnder one
Sunne, yet wee do not feele the heate of it
all alike, becauſe one is more hot, and ano-
ther leſſe hot: ſo in hel in y fire, there is not
one maner of burning, becauſe here what
the diuerſitie of bodies doth (for after one
maner

maner y fire doeth burne chaffe, after another wood, and after another iron) that there doth the diuersitie of sins, they haue the same fire, and yet it dooth not burne them alike. *ibidem.*

As the saints in heauen haue loue & perfect charitie: so the damned in hel do burne against all with spite and hatred. *ibidem.*

As the saints in heauen do reioyce at anothers good: so the damned in hell doe repine at it, neither is there any thing found at which they more greeue, then at the glorie of the saints, and therefore they wish that all might be damned with them. *ibid.*

As God made heauen for good men: so he made hell for wicked men.

FINIS.

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